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LLANFAES FRIARY AND ITS MYSTERY MONUMENTS.

BY CHARLES R. HAND.

THERE is to be seen in each of the parish churches of Beaumaris and Penmynydd in Anglesey, and of Llandegai in Carnarvonshire, a beautiful alabaster table tomb, and also a stone sarcophagus in the grounds of Baron Hill, Beaumaris, which it is most commonly asserted were removed from the Friary of Llanfaes at the time of the spoliation of the monasteries. Another tradition says they formed a portion of the cargo of a vessel which had been fitted out by a speculator for shipment to Spain and wrecked near Puffin Island, these monuments being all that were recovered.

They are very much disfigured and broken, and all armorial bearings and family names have been totally effaced ; so much so that it has often been stated that all knowledge of the persons whose effigies they are is utterly lost. But nothing short of absolute destruction could conceal the remarkable elegance and splendour of their design and craftsmanship.

This shameful treatment was owing to the insensate campaign of bigotry and intolerance so prevalent during the sixteenth and seventeenth centuries. John Weever tells us in 1631 that some persons had the opinion that "Tombs and their epitaphs taste somewhat of Popery," and they had "already most sacrilegiously stolen, erased and taken away almost all the inscriptions and epitaphs cut, writ, inlaid, or engraven upon the sepulchres of the deceased, and most shamefully defaced the glorious rich tombs and goodly monuments of our most worthy ancestors. It could be wished that some order might be taken for the preservation of these few which are yet remaining, for to mine own knowledge,

by the observation I have made in many churches, the monuments of the dead are daily thus abused.”¹

He further tells of individuals “swearing to deface or quite demolish all funeral monuments, swearing and protesting that all these are remains of Anti-Christ, papistical and damnable.”²

It is to-day difficult to conceive that the district of Llanfaes, “the Church of the Field or Plain,” has been the scene of great tumult and bloodshed. Yet here it was that early in the ninth century a great battle is said to have taken place between Egbert, King of the Saxons, who had effected a landing in Mona, near the site of the present town of Beaumaris, and a body of Welshmen whom he totally defeated after a sanguinary engagement, although he was shortly afterwards compelled by Mervyn, the King of North Wales, to retreat into England.

But our interest in Llanfaes is not in the battles which were fought in this neighbourhood, but in the fact that its Friary was founded by Llewelyn ap Iorwerth (commonly called Llewelyn the Great), Prince of North Wales, previous to the conquest of Wales by Edward I, and, therefore, before the castle and town of Beaumaris existed.

In 1204, Llewelyn married Joan, natural daughter of King John by Agatha de Ferrers, daughter of Robert, Earl of Derby. The princess Joan was therefore niece of William de Ferrers, who in 1235 strengthened the Castle of Liverpool upon the requisition of Henry III.

Joan died at Aber on February 2, 1237. Her body was borne across the sands of Lafan and ferried to the Anglesey shore, where, not far from the prince’s manor of Llanfaes, a new burying ground had been consecrated by Bishop Hugh of St. Asaph. Here she was laid to rest, while for monument Llewelyn built on the spot

¹ “Ancient Funeral Monuments,” 18.

² *Ibid.*, 38.

a house for Franciscan friars, so that the most saintly of the religious, as they were then accounted, might pray for her soul.¹ The church appurtenant to the monastery was consecrated by Bishop Howell of Bangor in the year 1240, shortly before his death.

It must be remembered that three centuries ago quite a different story was told about the Princess Joan. John Leland, the antiquary, wrote :—

“ In the year 1236, King Henry married Eleanor, Daughter to the Count of Province, and Sister to the Queen of France. And this yere died Lady Johan, wife to Lewelin, Prince of Wales, the which was Sister to King Henry by the Father Side. She died in Marche at Havering yn Essex, and was buried at Tarente Nunnery in Dorsetshire.”²

In 1677, Francis Sandford, the Lancaster Herald of Arms, said :—

“ Joane, Queen of Scots, eldest daughter of King John and Queen Isabell, was the first wife of Alexander II, King of Scots, marryed to him at the City of York in the presence of King Henry III, her brother, upon the 25th day of June An. 1221, in the fifth year of his Reign, whom, many years after coming into England to visit, she deceased at London without issue, upon the fourth day of March Anno 1238, and was interred at Tarente, in Dorsetshire.”³

Leland’s blunder was completely refuted by Hutchins, the Dorsetshire historian. He tells us that :—

“ A monastery of Cistercian nuns was founded by the Bishop of Chichester in 1230, at Tarent, and he gave it to Joan, Qn. of Alexander II, King of Scotland, who chose it for the place of her burial ” ;⁴

and, he further explains :—

“ In the (Abbey) Church were the sepulchres of the founders and their issue . . . The interment of Joan, wife to Llewelin,

¹ “ Hist. of Wales ” (J. E. Lloyd), ii, 636.

² Leland’s “ Collectanea,” iv, 455.

³ “ Genealogical History of the Kings of England,” 86.

⁴ “ History of Dorset,” iii, 120.

Prince of Wales, and natural daughter of King John, has been placed here doubtless in confusion with her half-sister Joan, presently mentioned. Joan, daughter of King John, Qn. to Alex. the 2nd, King of Scots, coming to London to see her brother King Henry III, died there March 4, 1238, 22 Hy. III, and was buried here under a tomb according to her will." In a footnote he adds : "Joan, Princess of Wales, was buried at Llanvaes Priory, near Beaumaris. Her monument (was) removed to the grounds of *Beaumaris Castle*." (This latter a mistake, of course, for *Baron Hill*).¹

The friars were not so prominent during the Welsh wars in the time of Edward I as those in other localities, but their church became the burial place of many knights and gentlemen belonging to the district ; and it was also the resting place of the Princess Eleanor, buried here with royal pomp and honours in 1281 ; a Prince of Denmark ; Lord Clifford,² and Sir Rowland Vielleville, squire to the body of Henry VIII, and constable of Beaumaris Castle.³

Llanfaes was a little town when the friars were first placed there ; it was a manor of Llewelyn, with a weekly market, ferry and mill, and a church worth £12 10s.

¹ "History of Dorset," iii, 122.

² Roger de Clifford, Chief Justice of North Wales, son of Roger de Clifford of Tenbury, was sent into Wales in 1274, "with a commission to examine into the state of the border, and to exact reparation for breaches of the peace . . . On the outbreak of the last Welsh insurrection he was surprised by David, brother of Llewelyn, in Hawarden Castle, on Palm Sunday, March 22, 1281, the garrison being put to the sword ; and taken prisoner, though not before he had been severely (according to one chronicler mortally) wounded. He was carried to Snowdon . . . and probably died about 1285."—"Dict. of Nat. Biog., xi, 72-3.

³ Sir Rowland Vielleville left a will directing his interment at Llanfaes Friary, and he was actually buried there. His wife, however, in her will, requests that her remains be interred at Beaumaris "where her husband lies buried." This apparent contradiction is owing to the fact that the Friary was frequently called Beaumaris, instead of Llanfaes, an example of which occurs in the wording of the lease to Thomas Bulkeley, of the "Grey Friars of Bewmarres, alias Llamaysse."

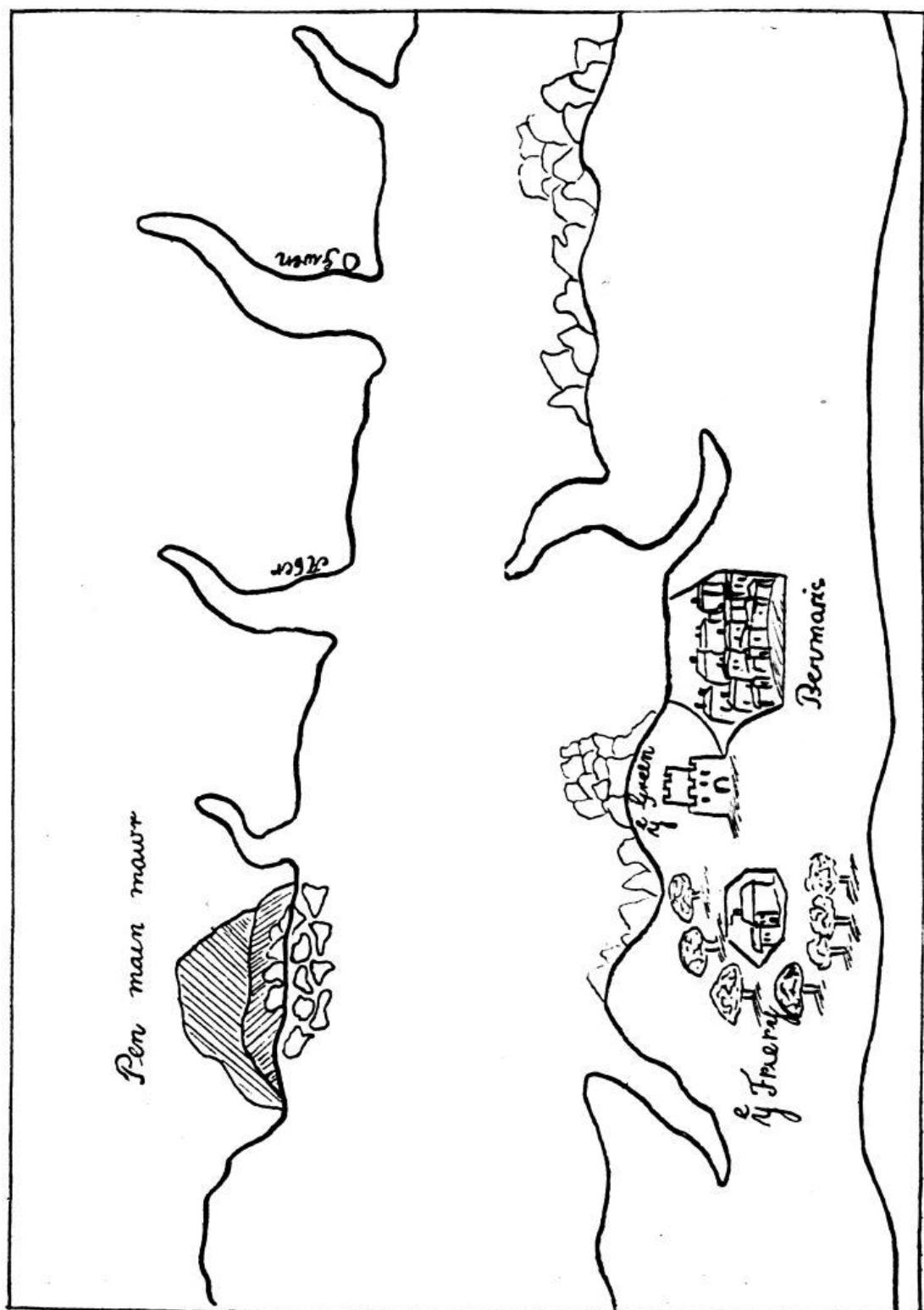


Fig. 1.—Map in *Mona Antiqua*, published in 1723.

per annum. The mouth of the river which ran into the sea about half-way between the Friary and Penmon is clearly shown on the map in Rowlands' *Mona Antiqua*, published in 1723. In 1848 it was described as "now not much more than a deep brook flowing through a sandy and marshy valley." It is not improbable from the conformation of the valley at its entrance that it was once a river that admitted of navigation by boats.

On several occasions, Edward I ordered "Simple protection . . . for the Friars Minors of Llammaes, their proctors and servants passing through England";¹ and numerous records in the Close and Patent Rolls testify to the benevolent interest the King took in the Friary, and the frequency of his visits there.

The friars had taken sides in the revolt of Madoc and were consequently great sufferers, their lands being wasted, their property confiscated and their church and house destroyed. Moreover, after the suppression of the rebellion which led to the erection of Beaumaris Castle, the following writ was issued by Edward I on November 23, 1296 :—

"To John de Havering, Justice of North Wales.

"As the King wills that the market held on Saturday at Launvoys shall be held henceforth on the same day in every week at his town of Beaumaris (de Bello Marisco), and that two fairs shall be held at Beaumaris yearly henceforth, one on the eve, day and morrow of the Assumption and for five days following, and the other on the eve, day and morrow of the Nativity of S. Mary and for five days following; he orders the justice to cause the said market and fairs to be proclaimed publicly and to be held in that town."²

As a consequence the activities of the locality naturally became altered. The parishioners of the Friary removed to Beaumaris, and the friars found themselves in the unusual position of being forsaken by the community in which they had settled. To this fact is owing the

¹ "Cal. Pat. Rolls" (E.I.), 27.

² "Cal. Close Rolls" (E.I.), 1.

present isolated condition of the site—in the midst of green fields beside a deserted seashore.

In 1316 they received some land for purposes of enlargement, but in 1401 Henry IV plundered the monastery, slew some of the monks, and took the rest away with him ; but he afterwards restored them to liberty, taking care, however, to place Englishmen in their room, as the Franciscans were well known to have been firm adherents to the cause of Owen Glendower.¹

The Friary had again suffered severely, and was ready to fall into ruins, when Henry V relieved it, and made provision for the future retention and support always in it of eight friars, by charter, in the year 1414, as follows :—

“ Whereas the house of the Friars Minors of Llamaysi, in the Island of Anglesey in North Wales, has been lately desolated by the rebellion of the Welsh and the wars there, and divine service in it is diminished and withdrawn, the King, considering that the house is of the foundation of his progenitors and of his patronage, and that in it are buried the bodies of the daughter of King John, the son of the King of Denmark, the lord of Cliffort, and other lords, Knights and esquires, killed in the wars of Wales in the times of the King’s progenitors, grants that in it there shall be for ever eight friars celebrating divine service and praying for the good estate of the King and his brothers and others of his blood and progeny, and for their souls after death, and the souls of the King’s father and mother and progenitors, and those buried in the house, and that two of them shall be of the Welsh nation so as to acquire their living and other things necessary for their maintenance. 3 July, 1414, Westminster.”²

This charter of Henry V was perpetuated for some hundred and twenty years until, in the reign of Henry VIII, the suppression of this Friary, and the confiscation of the goods belonging to it, took place.

¹ “ Hist. of Powys Fadog,” i, 201 ; “ Cal. Pat. Rolls (H. IV), i. mem., 2d.

² “ Cal. Pat. Rolls ” (H. V.), i, 234.

The "Visitor" to the Friary was Richard Ingworth, himself formerly a Black Friar, prior of the Dominican house of Langley Regis, who, on December 9, 1537, was consecrated suffragan bishop of Dover under Archbishop Cranmer. He was general visitor to all orders by royal commission in virtue of Henry VIII's headship, and was formally styled Lord Visitor of the Friars under the Lord Privy Seal. Ingworth is the only one so designated, and he was the visitor who suppressed all the Welsh houses.

In 1534 he visited Llanfaes to demand the oath of supremacy from the friars. For a time he pretended that he did not understand that the real intention of his masters was plunder and suppression in every case. He declared that he would do all things with so much quiet and without any clamour so near as he knew. "My commission," he told the brothers, "giveth me no authority to put any out; you may continue in your houses and keep your religion according to the King's injunctions, or else to give your house unto the King's hands." Despite his apparently milder methods he had no difficulty in providing excuses for the surrender of each house he visited.

On August 19, 1538, accompanied by Mr. Thomas Bulkeley, Gilbert Robynam and James Jonson, bailiffs of Beaumaris, and others, Ingworth made his final visit to Llanfaes Friary—this time in the rôle of executioner. On his arrival, as was his usual custom, he assembled the inmates by ringing the bell. "Think not," he said to them, "nor hereafter report not that you are suppressed, for I have no such authority to suppress you but only to reform you." He read certain injunctions which the friars confessed were according to their rules, yet as the world was then they would not be able to keep them and live in their houses. "Wherefore if ye will be reformed according to good order," he said, "ye may continue as far as I am concerned, but if not I can take your surrender."

The surrender was signed by Fr. Jh'es. Bacheler, Fr. Robertus Bacheler, Fr. Jh'es. Sclye, and Fr. Petrus de Maguncia.

The form employed in many cases is curious. After stating that the act was altogether voluntary, the document proceeds to say that the house is resigned into the King's hands under the conviction that the religious who sign it have been guilty of crimes and vices. The same form is made use of in a great many instances. No reasonable man can doubt that, like other so-called "confessions," this was a ready-made document.¹

Some of the goods and all the perishable commodities were sold at the time to pay the debts of the house and the expenses. The rest were placed in charge of Thomas Bulkeley pending further instructions. Ingworth himself took possession of the communion vessels and cash, and left directions for the harvesting of the corn and the sale of the bells.

The following inventory of the goods is preserved in the Chapter House at Westminster :—

"Llanfais, a Franciscan convent founded before 1240 by Llewellyn ap Yorwerth. Henry V ordained that there should be in it eight friars.

Freers of Llanvage.

Stuffe delyvered into ye handds of Jamys Jonson and Gilberd Robynam, balys of Bewmarys, and to Thomas Bulkeley to the Kyngs use.

The Quere.—A fayer tabull of alebaster over ye hey auter ; ij auter clothes on ye auter, and a fruntlett over a hayer (cloth) (the inner covering of an altar), ijs. ; a pelow on ye auter, ijd. ; ij small candellstyks, gylt, js. ijd. ; a crosse, coper, with a fote of ye same, iiijs. ; j old senser, latten, with three delasys (laces or chains), ijd. ; a holywater stoppe, latten, vjd. ; a small crosse of tymber, jd. ; ij prynnt masse boks, ijs. ; iij sacry bells, ij small and a grett, xvijd. ; boks for ye quere power nowthe (? poor and worth nothing) ; ij cruets, pewter, ijd. ; j old cofer, xijd.

¹ "Henry VIII and the English Monasteries," ii, 268.

In the Churche.—iiij fayer tabulls alebaster ; j sacry bell, iijd. ; bell in ye stepull, xjd.

In the Vestre.—j cope of grene sylke, vjs. ; a vestment with the albe and ij tenakylls without albys, xs. ; j pawle of grene sylke, xijd. ; j tynakell and a surples, xvjd. ; a vestment with ye alb, ijs. ; j vestment and j albe, xvjd. ; a chesabull and jaumes ; ij old chesabules, xxd.

The Breue House.—A lede and furnes, vijs. ; a brewing fatt with oder vessels, iiijs. ; a hogeshed, vjd. ; a packe sadell and ij basketts, iiijd. ; a howse with old tymber, vs. ; *In ye yard*, ij carrs and an old wode, iijs. ; *In a howse*, certen bords, xijd. ; iiij raxsc for chese, with ye ropys, vjd.

Vestre.—j federbed without a bolster, iijs. iiijd. ; ij flocke beds, xxd. ; ij pelowys or bolsters, viijd. ; vj blankets, iijs. iiijd. ; iiij payer of schetts and j schete, iiijs. ; viij coveryngs, xijs.

In ye Kechyn.—ij potts, ijs. iiijd. ; viij pannys, iiijs. iiijd. ; x dyschys and iiij sawsers, ijs. iiijd. ; iiij candlsteckys, xd. ; a schover, jd. ; ij coberneys, viijd. ; a barre and ij henchells (? hinges), xxd. ; ij cobernys viijd. ; and a payer of yaren (iron) tongs, iiijd. ; a pott broke with anoder hole, ijd.

In the Hall.—A tabull, ij trestells, j forme, xijd.

In ye Store Howse.—iiij tubbys with salt, ijs. vijd. ; a hotte malte, iiijs. ; old yeren (iron), xvjd. ; a lytyll bell in ye cloyster, xs. ; for certen corne on the graunds, iiij closeys, xxvjs. viijd. ; xxij scheppe, xxijs.

Mem.—The chales and money rec'd for corne and cattell for costs, ye vysyter hathe, ye whyche ys nott in ye Inventory.

Per me, JAMYS JONSON.

Per me, GILBERT COLYNSON.

Per me, THOMAM BULKELEY.”

The inventory is endorsed by the Bishop of Dover : “ None lead, their land to let iiij mk. by year and better.”¹

Of the actual dispersion of the friars, and the manner in which they were thrust out, very little is or can be known. We have the State accounts of its financial condition at the time of its suppression and the deeds of grant and lease that mark the wretched scramble for the spoils ; and we yet have in some cases the pitiable remains of the buildings that have been hallowed

¹ “ Letters and Papers, Dom. & For.” (H. VIII), 13, part ii, 51.

by the worship of the living and the repose of the dead, but of the harrowing circumstances amid which the act of Dissolution was carried out we know very little.

Sir Richard Bulkeley was eager to obtain the site immediately following the breaking up of the Friary, for, in a letter preserved among the State Papers, addressed to Thomas Cromwell, he

"Renews his suit for a grant of the friar house called Llanvays, lately suppressed, which lies among his lands. Cromwell shall have 100 marks for his pains in the matter. The house and lands are worth only 4 or 5 marks a year, but he wishes to make a dwelling house of it. Bewmares, 22 November 1538."¹

Thomas Avery, as agent for Cromwell, admits the receipt from "Sir Ric. Bowkeley, part payment 'of a more sum,' 100m.," and on October 11, 1539, again acknowledges from "Sir Ric. Bowkeley, £100."²

Thomas Bulkeley was at the same time acting as agent for Sir Richard, and on March 6, 1539-40, to "Thomas Bulkeley, of Bewmarres, Senior," the "Grey Friars of Bewmarres alias Llamaysse, Bangor Dioc." was granted on a lease of 21 years.³

The work of demolition was commenced on June 24, with the result that by the end of September there was not a single stone of the monastery left remaining upon the site.⁴

¹ "Letters and Papers, Dom & For." (H. VIII), 13, part ii, 371.

² *Ibid.*, 14, part ii, 323, 327.

³ *Ibid.*, XV, 565.

⁴ From the "Account of Works" executed in North Wales, 30-31, H. VIII, the following entries are extracted:—

24th June, 1539. "It'm paied to Thomas ap Ithell, mason, for two days worke to take downe stones from the Ffrer House of Bewmarys, taking by the day vjd. " xijd.

"It'm paid to D'd. ap Ll'n., mason, for ij dayes worke to take downe stones ffrom the Ffryers of Bewmarys, taking by the day vjd. " xijd.

"It'm paied to Hoell ap Dd. laboryng two days to take stones from the seid masons, taking by the day iiijd. " viijd.

Upon the expiry of the lease the land passed into the hands of the family of Whyte; and in 1623 the

“ It’m paied to Rowland Abrettell for ij botte lodes of stones from Ffriers to the Key	xvj.
“ It’m paied to John Inggr’m for vj bott lods of stones from the seid Ffriers unto the Key... ...	ijs.
“ It’m paied to Ieuan ap D’d. for the cariage of xij tres ffrom the seid Ffryers to the lyme Kyll, in grose	iijs. ijd.
29th June. “ It’m paied to D’d. ap Ll’n., mason, the space of vj days work in takyng downe stones ffrom the Ffryers of Bewmaris, takyng by the day vjd.	iijs.
4th July. “ It’m paied to Will’m Smyth and John Mansman for the cariage of xvj bott lods of stones ffrom the Ffryers of Bewmarries to the Key ...	vs. iiijd.
“ It’m paied to John Ingram for the carriage of ix botts lade with stones from the Ffryers of Bew- maries to the Key	iijs.
“ It’m paied to D’d. ap Richard for hym and his man and their ij horses the space of iij days to cary stones from the Ffriers of Bewmarries to the Key	iijs.
“ It’m paied to John Ingram for the cariage of x bott lode of stones from the Ffryers of Bew- maries to the Key	iijs. iiijd.
20th July. “ It’m paied to Jamys ap Ithell for hym and hys horse the space of iij days to cary stones ffrom the Ffryers of Bewmarries to the Water syde, taking by the day vjd.	xvijd.
“ It’m paied to Will’m Smyth for the carriage of vij bott lods of stones from the Ffriers of Bew- maries to the Key	ijs. vijd.
“ It’m paied to Thomas ap Grono for hym and his horse the space of v days to cary stones ffrom the Ffriers of Bewmarres to the watersyde	ijs. vjd.
“ It’m paied to Ll’n ap Ric’ for one picarde lade with stones of vj tons and di ($6\frac{1}{2}$ tons) ffrom the Ffryers of Bewmarries to the Key	xijd.
25th July. “ It’m paide to Hugh ap Hoell ap Dicus for the cariage of an Auter stone from Bewmaris to Caern’	xijd.
“ It’m paied to Will’m Smyth for the cariage of ij bott lods of stones ffrom the Ffryers of Bew- maries to the Key	vijd.

first house called “Friars” was erected on the spot, concerning the grounds of which a Welsh writer in 1833,¹ says:—

“Here are still remaining the Gothic arches, doorways and carved roof of the old monastery² in a tolerable state of preservation. In the yard is a carved stone coffin lid, with no inscription, and in the flower garden is a plain stone basin which has the appearance of having been a baptismal font. In digging foundations for buildings, in and near the gardens, yards, &c., the workmen often discover human bones, ornamental tiles, &c.”

The account of the derivation of the family name is interesting and instructive, and also somewhat unusual. John Wynn, of Tryvan, in Eivionydd, was the third son of Robert Vaughan (Vychan) of Talhenbont. He served the Earl of Pembroke in 1565, who, having another servant called John Wynn, for distinction sake he desired this John Wynn ap Robert Vychan to call himself by the surname of White, which his posterity have continued to do; but the name is spelt Whyte in all the signatures of the family.

1st August. “It’m paied to Thomas Smyth for the carriage of xv bott lods of stones ffrom the Ffriers of Bewmarries unto the Key	vs.
24th August. “It’m paied to Will’m Smyth for the carriage of xij bote lods of stones from the Ffryers of Bewmarries to the Key	iijs. iiijd.
29th August. “It’m paied to Will’m Smyth for the cariage of xv botts lode with stones from the Ffriers of Bewmarries to the Key	vs.
14th September. “It’m payde to Will’m Smyth for ij botes lode of stones from the Ffryers house at Bewmarres to the Keye	viijd.
29th September. “It’m paid to Hugh Hampson for vj bote lodes of stones caried from the Ffriers house of Bewmares to the Kaye	ijs. vjd.”

Public Record Office: Exchequer K.R. accounts—works and buildings; Bundle 489, No. 16 (“Y Cymrodor,” xxvii (1917), 70).

¹ Llwyd, “Hist. of Mona.”

² A mistake for “Church”; the monastery had been demolished nearly three centuries before.

Richard Whyte, his son, purchased the site of the Friary in October, 1563, from Ellis Wynne, gentleman. He was High Sheriff for Anglesey in 1568, 1582, 1589 and 1594. He also possessed the Priory of Penmon. His son Rowland (who built "Friars," the first house)



Fig. 2.—Thirteenth and fourteenth century tiles found on the site of the Friary Church.

had an only son Harri Whyte, who married Anne, daughter of Sir Richard Bulkeley. The heiress of the Whyte family, Jane, grand-daughter of Harri Whyte above-mentioned, was married to John Holland, of Berw, barrister-at-law. "Friars" was sold, probably

somewhat before the year 1739, to Edward Williams, afterwards of Peniarth. Mr. Williams died on February 10, 1762, leaving his estate in Anglesey to be sold for the benefit of his two younger daughters. "Friars" was purchased either by Sir Hugh Williams, Bart., or for his step-son Thomas James, last Lord Viscount Bulkeley, during the minority of the latter, who died without issue, and whose property, by purchase, eventually it certainly became. It now belongs (1887) with the rest of Lord Bulkeley's estates, under his will, to Sir Richard Bulkeley Williams Bulkeley, of Baron Hill, Bart., great grandson of Sir Hugh Williams.

Over an archway near the house are the arms of Whyte—*sable*, a chevron inter three fleurs-de-lys, *argent*, with the initials R.W.1623 L.B. (Rowland Whyte, 1623 Lettice Besbets).¹

Richard Llwyd tells us :—

"I saw, when in town, an engraving of the original building, which was cruciform, one transept thereof only remains, converted into a barn, the walls of which the bard Davydd ab Gwilym pathetically describes as covered with mural tablets, while the great monumental memorials of the Tudor, Penrhyn and Bulkeley families were conveyed by each to their local parish churches; a circumstance which the bard feelingly deplores as a barbarous desecration, annihilating the knowledge of three centuries."³

Another learned antiquary who visited "Friars" on Friday, August 10, 1810, says :—

"By Friars to Penmon Priory. Called on Sir Robt. Williams, who shewed us his barn, which was formerly the Priory Church. The west end exhibits 3 lancet windows like those at Salisbury; one fine pointed arch on south side, and an arch at the east end

¹ "Hist. of Powys Fadog," vi, 195.

² On Speed's map of Beaumaris (1610), there is a view of the Friary with walls and gate-house all complete, which is probably conjectural.

³ "Beaumaris Bay" (new ed., Chester, 1832), 19.

stopped up, which in all probability led to the chancel.¹ Here, if we credit the Bards who refer to it, were interred all the people and rank of the country, and they call it the *marble abounding Llanfaes*; and it is clearly proved, from a coincidence of several circumstances, that the three fine monuments at Llandegai, Beaumaris and Penmynydd were brought from Llanfaes at the dissolution of it, and that the tomb of Princess Joan, Llewellyn's consort, which had for many years officiated most disgracefully as a Watering Trough for Horses, was taken from thence.²

"Friars" was taken down in 1860 and replaced by the present house. During the building operations, fragments of flat tombstones were discovered, not in their original positions, but built into the walls.

Mr. J. H. Burton, Mayor of Beaumaris, and the occupying owner of "Fryars,"³ very kindly placed the house at my disposal and also furnished me with the following interesting particulars:—

"Fryars" is evidently a very ancient building site; whenever they had occasion to dig in the grounds they found remnants of walls or paved floors. Under a portion of the house are cellars; part of them are of considerable antiquity, but whether they belonged to the monastery it was impossible to say; they are considerably anterior to the present building; they do not fit the house, and in one place project underground beyond the walls.

On the lawn opposite to the front door of the house is a stone about $1\frac{1}{2}$ ft. square and 4 in. high which was placed to mark the site of the Friary Church. Upon

¹ Over forty years later the building was examined by the Rev. H. Longueville Jones. His ground plan appeared in *Arch. Camb.* for 1855, but the dimensions indicated thereon do not agree with the figures given on p. 77 of the letterpress.

² "Fenton's Tours in Wales," 1804-13 (Ed. John Fisher, B.D., 1917), 256.

³ "Friars" was the first house; "Fryars" the second.

it is engraved a floriated cross of Maltese design, round which is cut this inscription in Old English characters :

“ On this spot formerly stood the Church of the Monastery of Franciscan Friars of Llanfaes, the ruins of which were removed A.D.1866.”

The house was built by the father of the present Sir Richard Bulkeley, but I have been told that at the time of removal there was practically nothing left



Fig. 3.—“Fryars,” 1923.

but scattered stones. Probably the ruins had been pillaged during centuries for building purposes.

The cemetery of the Monastery occupied the site of the plantation to the south-west of the house. The trees of this were planted about the time the house was built by the aforesaid Sir Richard Bulkeley, and the story goes that many of the graves were opened up and their contents flung upon the beach. Up to

a few years ago the trees extended close up to the house, and on the occasion of a heavy gale one was blown down, tearing up its roots in the process and exposing a deep cavity in the ground. Entangled in the roots were two skeletons, and several fragments of old glazed tiles were gathered from the hole. By the courtesy of Mrs. Burton, I am enabled to submit a few specimens for your examination. Upon some are various designs, and others are lettered slipware, each separate tile bearing a single Lombardic capital. Dr. Philip Nelson is of the opinion that these latter formed a portion of an inscription round the church, and are of thirteenth century date. The others probably of the fourteenth.¹ There were no signs of a coffin and absolutely nothing to indicate their former status.

For many years "Fryars" came to be used as the Dower House of the Bulkeley family. The present building dates from 1866 only, but at the time Mr. Burton came to reside here many of the Beaumaris people remembered the former one. One way or the other I should imagine that the site has been dwelt upon from time immemorial.

The fishing-weir by the lifeboat station is said to have been first constructed by the Friars of the Monastery, and this probably supplied them with fish during their fasting periods. There are several of these weirs in the Straits; it is a clever pattern of fish trap and very effective, but with the exception of one near Colwyn Bay I do not know of their existence elsewhere.

THE MONUMENTS.

In order to arrive at a more complete understanding as to the original condition of the monuments it is, I think, necessary to know what the earliest investigators say about them.

¹ "Tiles were originally flat and square, and afterwards parallel-
ogrammic, &c. First made in England about 1246."—"Haydn's
Dict. of Dates."

Randle Holme in 1621, and Thomas Dingley in 1684, specially noted the tomb at Beaumaris, but generally speaking, Thomas Pennant and Richard Fenton were the first to examine and report upon the antiquities of Wales to any extent.

Pennant's tours were undertaken in 1773 and 1776, but his first volume did not appear until 1778. The second volume, including his second tour, under the name of "A Journey to Snowdon," and his third tour, followed in 1781. The first volume, with additions and corrections, was printed in 1783, and the two volumes were published together as one work in 1784, under the title of "A Tour in Wales."

Fenton travelled through Wales from 1804 to 1813, but his work remained in manuscript until a few years ago. Most writers since have, more or less, made use of the records of these eminent antiquaries (often, I fear, without due acknowledgment).

THE SARCOPHAGUS IN THE GROUNDS OF BARON HILL. is commonly understood to have been the coffin of Princess Joan, wife of the founder of Llanfaes Friary.

The earliest reference to it is in 1775 in the following terms :—

"On the road between Beaumaris and Llanfaes is a large stone trough, close by the sea, which is supposed by modern antiquaries to have been the coffin of the said Joane, King John's daughter."¹

Thomas Pennant next tells us that—

"The Church is turned into a barn, and the coffin of the Princess Joan now serves for a watering trough."

Fenton wrote in 1810 that the coffin, after removal from its degraded condition as a drinking trough, "with its lid, lately discovered in the Church of Beaumaris, having on it an effigy of a female, the face in sight, and hands uplifted, the lower part overlaid with a profusion of florid

¹ "A History of the Island of Anglesey" (Dodsley), 1775, 24.

sculpture, has been set up by Lord Bulkeley, at the termination of a walk in his pleasure grounds, in a Gothic Mausoleum erected for that purpose, with an inscription in Latin, English and Welsh."¹

The cover was taken from the Friary in 1538 by Thomas Bulkeley and placed by him in the church, where, more than two centuries afterwards, it was recognised by Richard Llwyd. We are told in the "Gentlemen's Magazine" that—

"The lid of Joan's coffin stood upright in the wall of a pew belonging to the Sparrow family in Beaumaris Church. A happy thought suggested to Mr. Richard Llwyd the idea of its having originally belonged to the stone coffin. It was measured and found to fit exactly, and Lord Bulkeley restored it to its ancient purpose, and built an edifice to secure it from further depreciation."²

The earliest representation of it appears to be that in Edward Pugh's "Cambria Depicta," published in 1816, but Pugh's drawing is quite inaccurate, as the accompanying reproduction shows. There is no indication whatever of there ever having been a child's face on the lady's breast; indeed, the upper portion is quite at variance with the actual carving, and his drawing is altogether unreliable.

Upon the lid is sculptured in relief a semi-effigy—the supposed portrait of the Princess. There is an appearance of a fillet round the head, which, from Mr. Llwyd's account, seems to have formed the under part of the crown, which has apparently been cut off to make room for the clamp which affixes the slab to the coffin. She wears a wimple, which is drawn tightly under the chin, and on either side of her head a veil depends. The neck is bare, and the front of her robe is secured by a circular brooch. The hands are extended in front of her breast, whilst the sleeves of her inner

¹ "Fenton's Tours," 256.

² "Gent. Mag.," Jan., 1842, 18.

garment fit closely around the wrists. At the base of the lid appears a winged dragon holding in its mouth a central stem bearing the branches of a floriated interlaced ornament, with which the lower two-thirds of the lid is entirely covered.



Fig. 4.—Pugh's fictitious drawing of the Princess Joan's coffin.

The sarcophagus itself is a plain, rectangular stone chest, cut out from a solid block. It measures in length 6 ft. 6 in.; it is $18\frac{1}{2}$ in. deep, the cover being $4\frac{1}{2}$ in. thick—23 in. in all; and from front to back it is 25 in.

At the back of the coffin is cut the following inscription on a slate panel in English and Latin :—

“ This plain Sarcophagus (once dignified as having contained the remains of JOAN, daughter of King John, and Consort of Llewellyn ap Jorweth, Prince of North Wales, who died in the year 1237) having been conveyed from the Friary of Llanfaes, and, alas, used for many years as a horse-watering trough, was rescued from such indignity and placed here for preservation, as well as to excite serious meditations on the transitory nature of all sublunary distinctions, by Thomas James Warren Bulkeley, Oct., 1808 ” ;

while on the right of the mausoleum the same inscription appears in Welsh, on a slate tablet affixed to the rock. Alongside, on a similar slab, the following lines are inscribed :—

“ Blessed be the Man whose chaste and classic mind
 This unassuming monument designed,
 Rescued from Vulgar use the Sculptured Stone
 To breathe a moral o'er thy Ashes, JOAN.
 To show mankind how idle is the aim
 To thirst for Riches or to strive for Fame,
 To teach them, too, to watch life's fleeting day
 Nor grasp at Shadows which soon pass away,
 For Nature tells us in Angelic breath
 There's nothing certain in this world but DEATH.

August, 1823.”

The whole is in a good state of preservation, and is a remarkably fine example of an early English sarcophagus and slab of the thirteenth century.

THE BEAUMARIS TOMB.

Randle Holme, the Chester Herald, visited Beaumaris in the year 1621, when he made a few notes on, and a crude and imperfect sketch of, this monument.

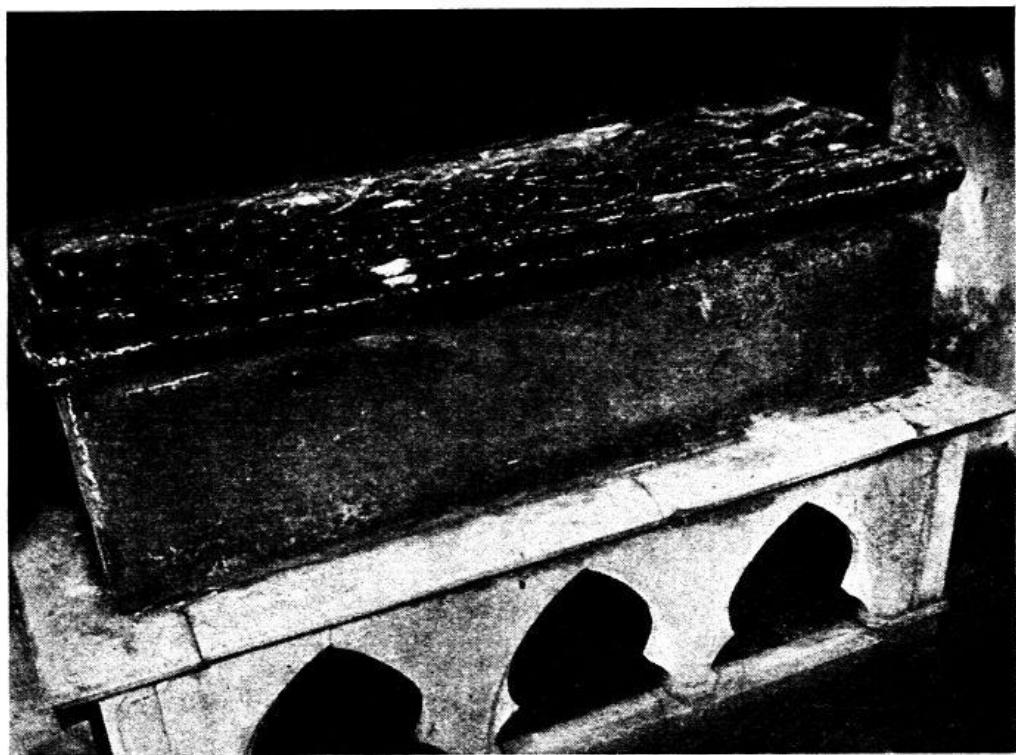


Fig. 5.—The Princess Joan's coffin, in the grounds at Baron Hill (from the foot).



Fig. 6.—The Princess Joan's coffin, in the grounds at Baron Hill (from the head).

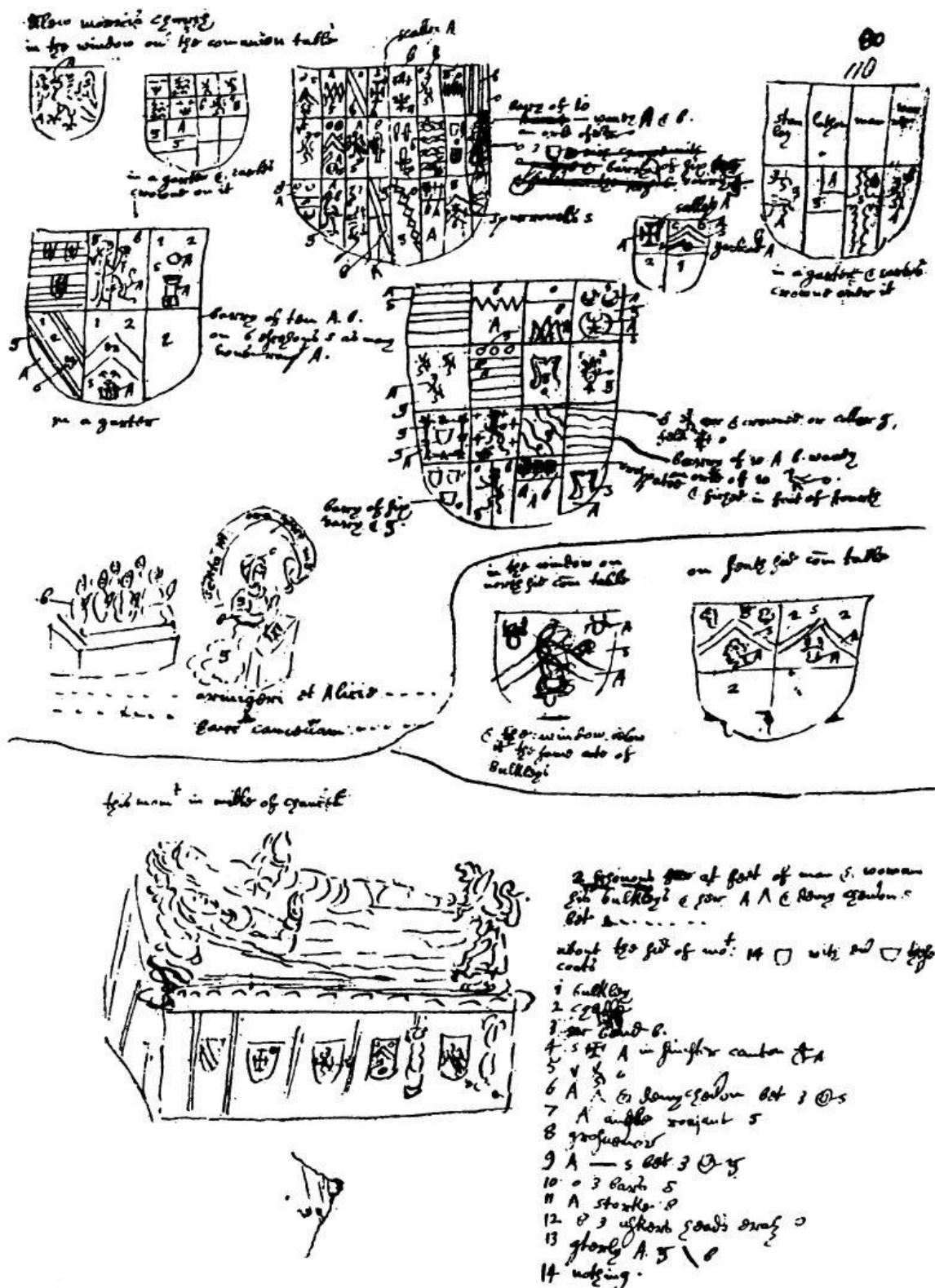


Fig. 7.—Randle Holme's page on Beaumaris Church, 1621.

He heads his page “ Blew Morris Church,” and says :—

“ This momt. in midle of chancell—

Two schonons (?) scutcheons) at feet of man and woman : his Bulkleys and her(s) *Argent*, a chevron and demy chevron, *sable*, bet . . . (missing).

About the sid of mot : 14 shields with every shield these coats :

1. Bulkley.
2. Chedle.
3. *Or*, a bend blue (*i.e.*, *Azure*).
4. *Sable*, a cross potent, *Argent*, in sinister canton a scallop (?), *Argent*.
5. *Vert*, a lion rampant, *Or*.
6. *Argent*, a chevron and demy chevron between 3 annulets, *Sable*.
7. *Argent*, an eagle rousant, *Sable*.
8. Grosvenor.
9. *Argent*, a fess, *Sable*, between 3 crescents, *Gules*.
10. *Or*, 3 bars, *Sable*.
11. *Argent*, a storke, blue (*i.e.*, *Azure*).
12. Blue (*i.e.*, *Azure*), 3 askers (?) heads, erased (?), *Or*.
13. Quarterly *Argent* and *Gules*, a bar blue (*Azure*).
14. Nothing.”¹

I am grateful to Mr. Jesse Twemlow for kind assistance in deciphering Holme's notes.

In 1672 Henry, first Duke of Beaufort, was appointed Lord President of the Council in Wales, and in 1684 he made a progress throughout the Principality with an imposing retinue.

Thomas Dingley (or Dineley, as he occasionally wrote his name) was one of the party, though it is not known in what capacity, and he made a record of what took place and of his observations thereon. His MS. was first published in letterpress, with a limited number of woodcuts, in 1864 at the expense of the 8th Duke, and was a private issue limited to 100 copies. The Cambrian

¹ “ Harl. MSS.,” 2129, Holme's fo. 80 (Brit. Mus., fo. 118).

Archæological Association subsequently made application to the Duke that he would permit the MS. to be re-issued by the Society. This request was acceded to, and it was actually reproduced in fac-simile in the year 1888.

Dingley tells us of the Duke's visit to Beaumaris, and in his description of the antiquities in the church, continues :—

" But the monument of chiefest note and middle of the Chancell is this following of white marble painted and richly

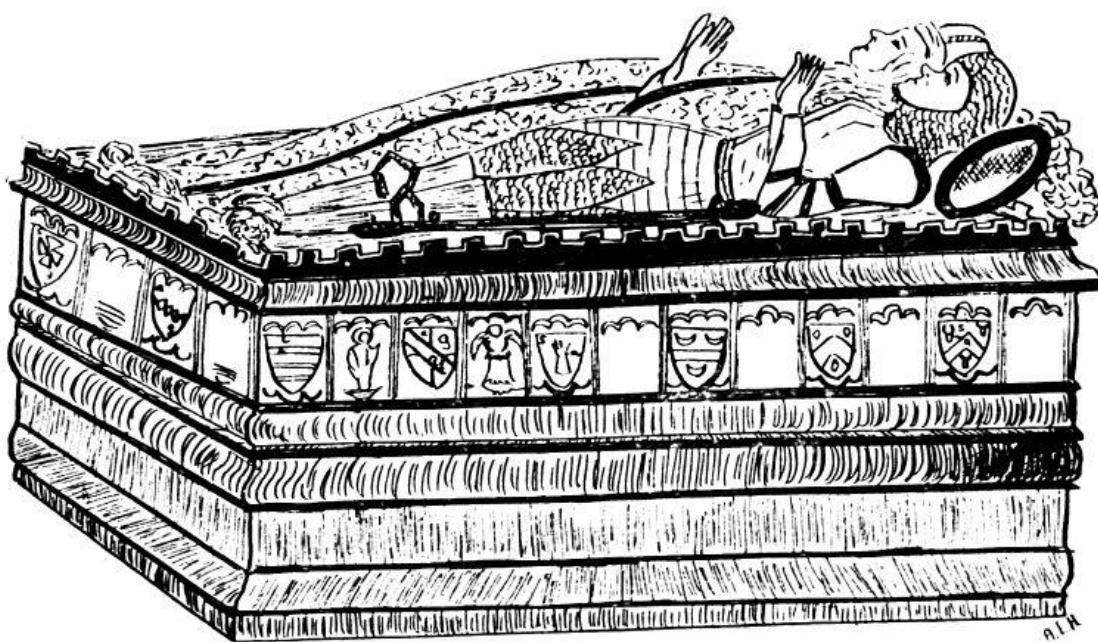


Fig. 8.—Thomas Dingley's drawing (1684) of the tomb of William Bulkeley at Beaumaris.

gilded, the representation of one-armed cap-a-pied, with hands lift up, and boulster'd with his helmet, his lady in the same posture by his side in flowred robes. The side and ends whereof are adorn'd with Coats of Arms interplaced with Angells, St. Xstopher, other Saynts, Archbishops, Bishops, Abbots and Confessors."¹

He gives us a drawing of the tomb as it then appeared to him, and in addition a detailed sketch of the arms on the principal shield (*Sable*, chevron inter 3 bull's heads

¹ "The Beaufort Progress," 120.

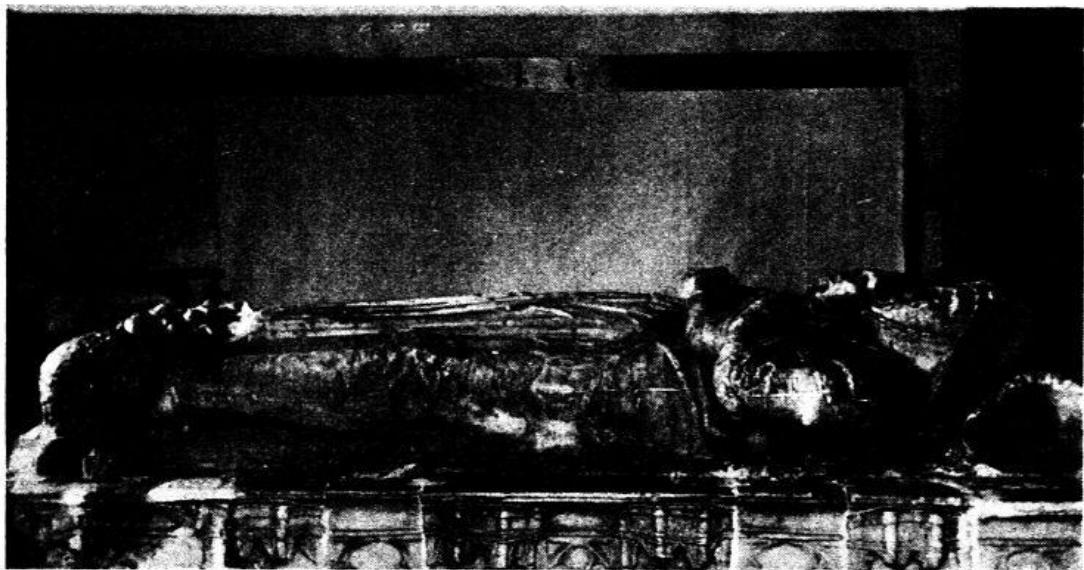


Fig. 9.—The tomb of William Bulkeley at Beaumaris.

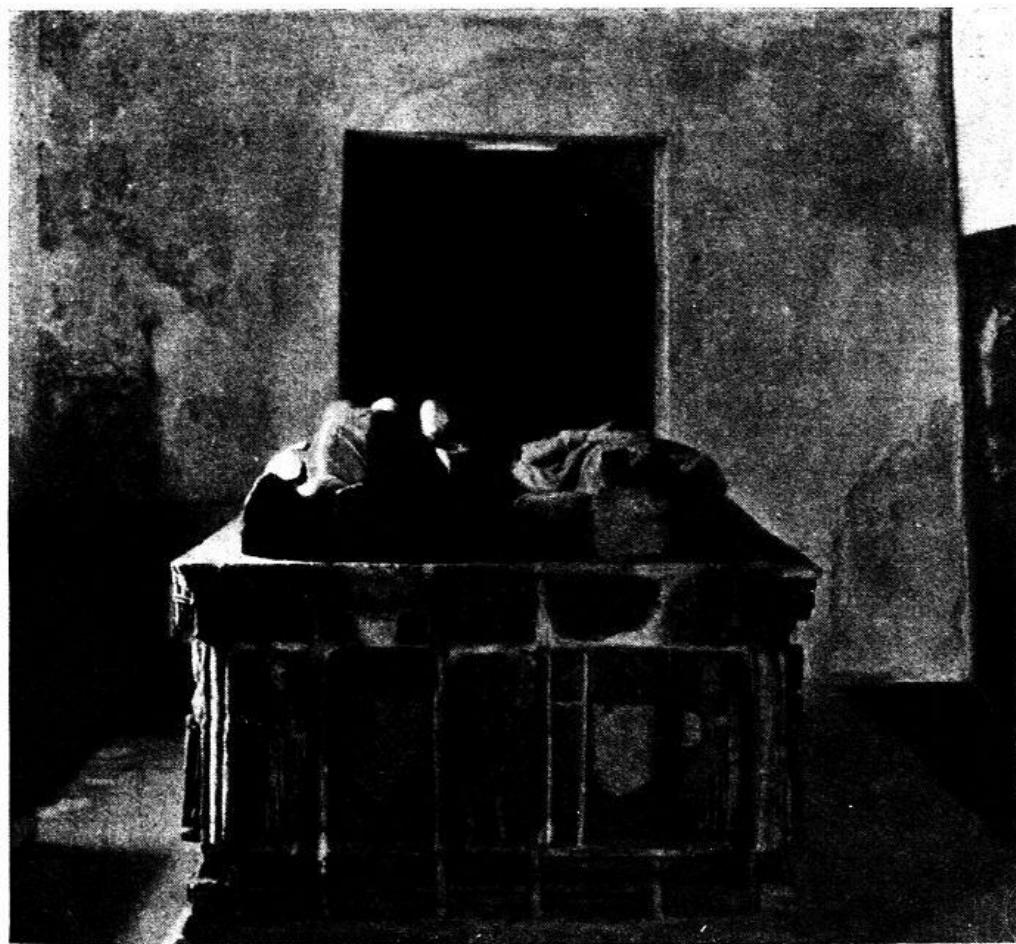


Fig. 10.—The tomb of William Bulkeley at Beaumaris.

Argent), which he says was also painted on glass in the church, alongside which he has written the name Sands.

The representations of the monument are inaccurate. Like other seventeenth century antiquaries, Dingley appears to have drawn the objects from memory some time after examination, and to have been incapable of reproducing with his pencil what he actually saw with his eyes. In both drawing and woodcut the armour is not identical with that on the tomb, which is also incorrectly shown with twelve compartments on the side and four at the end, and with three tiers below the shields and statuettes. The shield particularly noticed bears the arms of the Bulkeleys.

Pennant next describes it as—

“a beautiful monument of a knight and his lady in white alabaster, placed recumbent on an altar tomb. It had been removed to this place on the dissolution from the religious house at Llanfaes, and the memory and names of the persons represented lost.”

On Saturday, August 11, 1810, Fenton says he saw—

“an Altar tomb bearing two effigies. one a Warrior and the other a Lady, of most excellent workmanship. The sides of the Tomb of Alabaster, like the recumbent effigies, all wrought with compartments, each having a figure and a shield of Arms once painted over with Arms, not obliterated in the time of Randolph Holmes who has preserved them all, proving the Monument to have been erected to the memory of some of the Bulkeley family. This was one of the Monuments said to have been brought from Llanfaes Priory, at the dissolution, and its convulsed state seems to confirm the story of its removal.”¹

He further remarks—

“There is also a Chancel contiguous, supposed to have been built by the honourable family of the Bulkeleys, because they claim all burying places in it as their own right,”

and the tomb, he says,

“will contain 6 large coffins at least . . . And the tradition is, that at the dissolution of the Priory of Llanfaes (which was

¹ “Tours in Wales,” 259.

a burying place of great note in times of Popery), three Monuments were brought thence, one to the Chapel of St. Mary at Beaumaris, for the use of the Bulkleys, another to Penmynydd in Anglesey for the use of the Owen Theodoses of Penmynydd, and the 3rd to Llandegai in Carnarvonshire for the Griffiths



Fig. 11.—The tomb of William Bulkeley at Beaumaris.

of Penrhyn. Upon the said Tomb a Man and Woman lie on their backs, all in Alabaster, with Lions at their feet, said to belong to Kings, for some of the Kingly Race were buried in the said Priory, especially King John's Daughter. Round about the Tomb on the sides of it hang several escutcheons of Alabaster,

bearing the several Coats of Arms given by the sd. honourable family."¹

A later contribution is that written by Mr. H. R. Hughes, of Kinmel, on January 1, 1901. Mr. Hughes died in 1911, but his MS. is preserved among the papers in the Estate Office, Baron Hill (No. 129), and has not previously appeared in print.



Fig. 12.—The tomb of William Bulkeley at Beaumaris.

Mr. Hughes wrote :—

"There is a tradition that this monument was originally brought from Llanfaes Friary to Beaumaris Church, but there is not a scrap of evidence to support it. Fortunately Randle Holme, the Chester Herald, visited Beaumaris in 1621 to arrange the Funeral of Sir Richard Bulkeley, Kt., when he made copious notes of all that interested him . . . In his description of this monument he says that at the feet of the female figure were

¹ "Tours in Wales," 276.

the Arms of Alice Beaconsal, daughter of Sir William Beaconsal, and wife of Rowland Bulkeley. He also describes the heraldic charges on the remaining 13 shields, and he adds that the monument then stood in the middle of the chancel . . . The bad fitting of many portions of this interesting monument—especially at the foot—and the contradiction offered to the present arrangement of the various parts by Holme's sketch, suggest, or rather prove, that it was very carelessly put together when it was removed to the vestry.

"Among Holme's notes is a sketch of the east window of the church, in which he shows the hooded female which is still (1901) there ; and out of her mouth there issues a scroll, with the legend 'Sancta M . . . ora pro nobis,' and underneath the sketch he shows a number of people seated in a sort of pew ; and beneath it runs the following fragment of an inscription :—

. . . armigeri et Aliche . . .
. . . hanc cancellam . . .

"There can, therefore, be little, if any doubt, that the alabaster monument is in memory of Rowland Bulkeley, who was constable of Beaumaris Castle in 1502, and of Alice Beaconsal, his wife ; and that they were the builders of the original chancel, which appears to have been regarded by the Bulkeley family as their private chapel . . . In his will, Rowland Bulkeley, who died in June,¹ 1537, thus expresses himself : 'I bequethe my soule unto Almighty God, our Ladye, and all Saints, and my bodye to the grounde to be buryed in the Chappell of our Ladye within Bewmorris in a tombe wherein my parents and my Ancestours ben buryed and doe lye.' . . . The curious old Chancel Stalls are of greater antiquity than the present Chancel, and were evidently brought there after the suppression of the monasteries from some religious house in the neighbourhood ---probably from Ilanfaes."

The monument measures 7 ft. 10 in. in length ; it is 4 ft. 8 in. wide ; and from the floor is 3 ft. in height (inclusive of the plinth, which is 5 in. high). The stature of the effigies is 6 ft. 5 in.

The knight's head rests upon a tilting helmet formed like a bull's head, one of the horns of which has been

¹ The Bulkeley pedigree gives the date as July 10th.

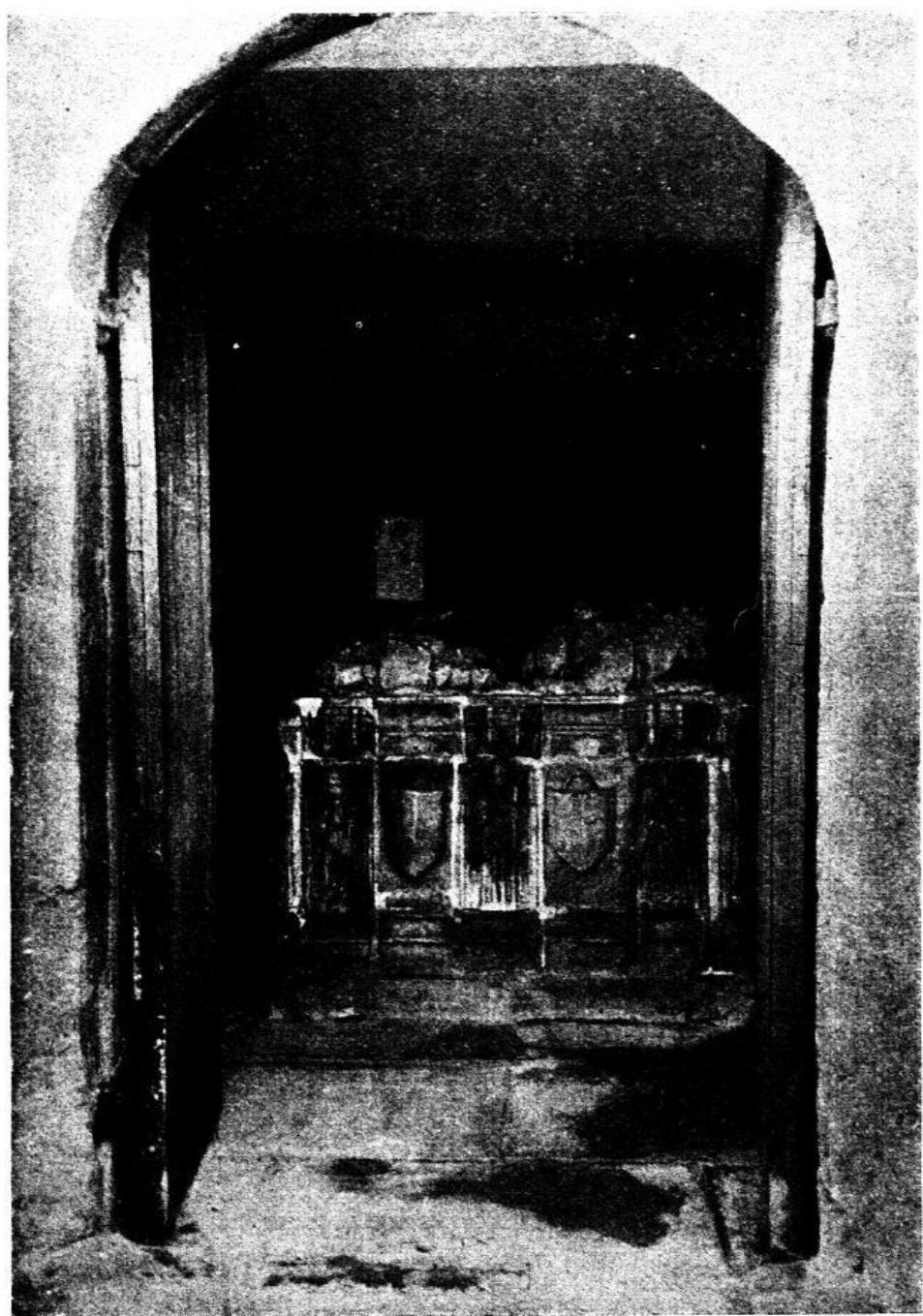


Fig. 13.—The tomb of William Bulkeley at Beaumaris.

gouged out and the other broken off. His head is protected by a salade. His face is uncovered, and he is attired in full armour right down to his feet. He carries round his neck a collar of SS. with the white swan pendant, denoting that he was of the house of Lancaster or one of its adherents. He is wearing prick-spurs and his feet rest against a lion. His sword, which is now gone, was worn on the left side suspended from a belt passing across from the right hip. There was a poniard attached to his right side, but this also has disappeared.

The lady lies on his right hand with her head reposing upon a pillow. This was originally supported by an angel on either side, but these figures have been hacked away, and only a small portion of the hands and robes now remain. She wears a high cap from the top of which a veil depends, being held in position by a brooch in the form of a Tudor rose. Round her neck is an elaborate collar of a beautiful point-lace pattern, and her cloak is fastened across the breast by cords meeting in the centre, and attached to a large jewelled ornament of Tudor rose design on either side of her mantle. Her dress is close-fitting to the waist, with the skirts falling in folds to her feet, which rest against two little dogs.

The hands of both figures are joined together in front of the breast in an attitude of prayer.

The sides and ends of the monument are divided into eleven compartments on each side and five compartments at either end, containing alternately a statuette 17 in. in height and a shield, each statuette being placed under a canopy.

The figures on the north side are :—

1. Statuette of St. Winifrede, in dress and cloak, her head crowned, wearing a veil, and holding a sword in her left hand.
2. St. David, mitred, his right hand upheld in the act of blessing, his left holding the pastoral staff.

- 3. St. Canna, with head veiled and crowned, wearing a dress with wide hanging sleeves. She holds in her right hand a staff bursting into leaf and flower, and in her left a clasped book.¹
- 4. St. Ambrose, wearing his mitre. His right hand is raised in the act of blessing, and his left holds his pastoral staff.
- 5. St. Etheldreda, attired in gown with veil fitting closely under the chin. Her head is crowned, and she holds a staff and book in left and right hands respectively.
- 6. St. Augustine, with his right hand upheld in blessing, while his left holds his pastoral staff.

On the east and lower end the statuettes are :—

- 7. St. Patrick, wearing a low mitre, and in alb and chasuble giving a benediction, and holding a crozier in his left hand ; a serpent and a second reptile at his feet.
- 8. St. Leonard, with bare head, tonsured, wearing alb and chasuble. He carries a crozier in his left hand ; in his right is a closed book, while fetters hang over his wrist.
- 9. St. Margaret, standing upon a dragon, into the mouth of which she thrusts her cross-staff with her left hand. In her right she holds a closed book, and she is wearing a crown and a close-fitting robe and mantle.

The figures on the south side are as follows :—

- 10. St. George, in armour, bearing a lance in his left hand. His long-sword depends from a belt round his waist, and his shield is suspended from his right arm. The cross has been cut out from his breast, and the statue has suffered much mutilation.

¹ In "Lives of the British Saints," ii, 69 (Baring-Gould and Fisher), the statement occurs that this monument was removed from Penmon at the dissolution. It is also incorrectly asserted that the figure of St. Canna is next to that of the knightly figure in armour, and suggested that the statuettes on the sides of the tomb are those of local saints ; whereas they represent a number of saints common to all the church, and the figure of St. Canna is on the opposite side to that bearing St. George the knight in armour.

11. St. Catherine, attired in gown and mantle, wearing a crown, and supporting a broken wheel on her left hand and forearm.
12. St. Bernard, with head bare, tonsured and cowled, holding in his right hand a book, in his left a pastoral staff.
13. St. Anselm, wearing a low mitre, his right hand raised in the act of blessing, his left hand holding a pastoral staff.
14. St. Edmund, archbishop, wearing a mitre, the right hand lifted in act of blessing, the left holding his pastoral staff.
15. St. Richard, invested with mitre, his right hand raised in act of blessing, his left hand holding the pastoral staff.

The west end and head of the tomb contain the figures of :—

16. St. Helena, with crown and veil, attired in dress and mantle, bearing the “true cross” with her left hand, and carrying a book in the right.
17. St. Christopher walking through the water, and carrying on his shoulder the infant Jesus.
18. St. William, archbishop, bearded and tonsured, wearing the pallium over a long gown with cowl, and carrying a book in his right hand and a staff in his left.¹

The tomb was much injured while standing in the chancel, and is greatly disfigured by the large number of names, initials, dates, &c., which have been cut or scratched thereon—the foremost and most prominent

¹ William was consecrated archbishop of York, September 26, 1143, but was dethroned in 1147. From 1147 to 1153 he devoted himself to prayer. He then appealed to the Pope for restoration, and received the pallium from the Pope and returned to York, where he died suddenly after a few weeks. He was canonized in 1226.—“History of St. Peter’s, York,” 20.

The use of the pallium is reserved to the Pope and archbishops, but the latter may not use it until, on petition, they have received the permission of the Holy See.—“Catholic Encyclopædia, xi, 427.

of them being "Richard Bulkeley 1560 17 September,"¹ perhaps the Sir Richard Bulkeley, Knight, of Baron Hill, who in 1561 was appointed Sheriff of Anglesey.² It was removed into the vestry about sixty years ago, but this position is one to be deplored. It appears to me that the present is a most opportune occasion to restore this beautiful memorial into the church, where it would add dignity to its surroundings, and would also be protected from further degradation.

The monument is of admirable execution, and is a fine example of late fifteenth century workmanship.³



Fig. 14.—Cutting on the tomb of William Bulkeley at Beaumaris.

THE TUDOR MONUMENT AT PENMynydd.

Towards the last quarter of the eighteenth century Thomas Pennant wrote :—

"In the Church of Penmynydd is a most magnificent monument of white alabaster, removed at the dissolution from the Abbey

¹ This cutting measures $11\frac{3}{4}$ in. by 1 in.

² Was it owing to the fact of this name being cut upon a fold of the lady's dress that Thomas Roscoe wrote in 1826 :—"Its (Beaumaris) chancel possesses a beautiful white alabaster monument containing two recumbent figures on an altar tomb representing *Sir Richard Bulkeley* in knightly armour, and his lady in a robe richly ornamented around the neck."—"North Wales," 158.

³ An interesting paper by M. H. Bloxam, with technically detailed descriptions of the costume, armour and statuettes (not altogether, however, quite accurate), appears in *Arch. Camb.*, 1873, 328.

of Llanfaes to this place ; probably erected in memory of one of the house of Tudor who had been interred there. On it is the figure of a man in complete armour, a conic helm, and mail-guard down to his breast. His lady is in a thick angular hood. Their feet rest on lions. Their heads are supported by angels."

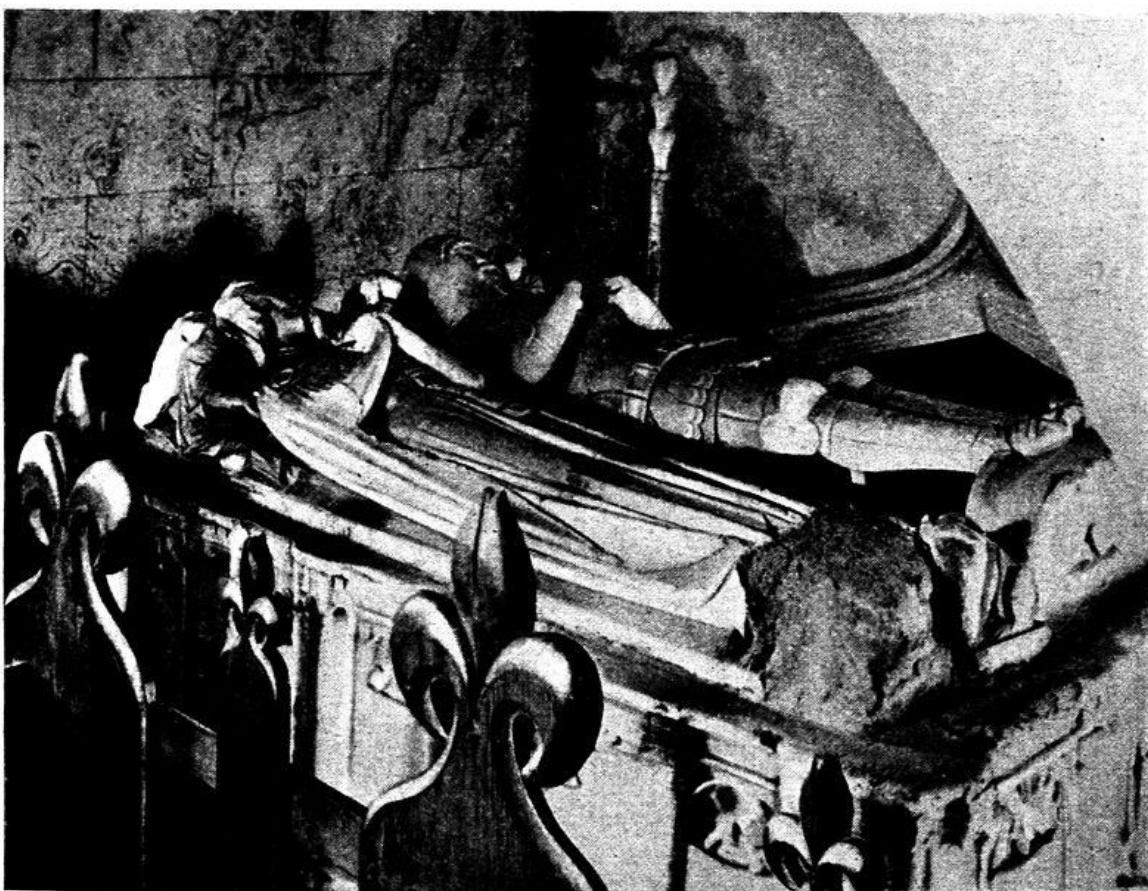


Fig. 15.—The tomb of Grono Fychan, at Penmynydd.
(Negative kindly lent by the Rev. T. Davies.)

On its removal from the Friary this tomb was placed in the centre of the chancel. During the three hundred years it remained in that position it suffered much mutilation, mostly from the vulgar belief that alabaster ground into powder was a sovereign remedy for sheep-rot and diseases of the eye. The hands of the knight and the feet of the lady have been used for this medicinal purpose.

In 1848 the church was renovated and the tomb removed to the founder's chapel in the north side of the nave.¹

The vicar (the Rev. T. Davies) informed me of the fact that on the tomb being opened a human body was found therein. The unknown appeared to be in a complete state of preservation, with thick yellow hair, but the remains crumbled to pieces before they could be taken out for examination.

Upon hearing of this startling discovery I eagerly pressed for further and more complete information, only to learn, however, to my great regret, that the last remaining contemporary witness, Mr. John Lloyd, of Tymawr, churchwarden for 45 years, died, at a great age, nearly four years ago.

The learned Dom. Gasquet writes :—

" In most cases, in the secret desire for saving their plate and valued relics, there are numerous instances sufficient to show that the monasteries were often not inclined to wait calmly for the coming of the spoiler . . . Their intention in thus anticipating the royal seizure was the outcome of a natural desire to save their valuables from the general ruin."²

Mr. Davies thinks that "as so much is made of the hair and colour, it strikes me it must have been a woman."

I venture to hazard the suggestion that this was the body of the Princess Joan; that one or more of the brothers, apprehensive of the approach of Ingworth and his myrmidons, and deeply solicitous for the preser-

¹ "On the northern side of the nave, the Tudor chapel has had the splendid Tudor tomb from Llanfaes Friary, placed within it, her Most Gracious Majesty (Queen Victoria) having been pleased to grant a sum of £50 for this purpose, and the 'Founder's Tomb,' as it is commonly called, built in a recess of the wall, having been also restored. The Dean of Bangor has ordered a window of stained glass, bearing the Tudor badges, to be made for this chapel, and it will be screened off from the nave by an iron railing, the details of which will be copied from the tomb within."—"North Wales Chronicle," November 21, 1848.

² "Henry VIII and the English Monasteries," ii, 286.

vation of their most sacred relic, and determined that sacriligeous hands should not desecrate it, placed Joan's remains within the Tudor tomb, hoping to restore it to its original resting place when the times of trouble and persecution were past.

The occurrence now, however, only becomes tradition, but it is of such an interesting character that it surely merits permanent record.

The monument is of pure alabaster, of exquisite and beautiful design and is fourteenth century work. The recumbent effigies are on separate slabs placed side by side, and the carving of the features and costume have been executed with the utmost care and detail.

Mr. Bloxam, writing in *Arch. Camb.* over sixty years ago, informs us that "on the Knight's surcoat are engraved the chevron and helmets of the Tudors." The Peniarth MS. (a large thin MS. folio, of the time of Elizabeth, preserved at Peniarth and entitled "Heraldry of Wales—Hengwrt MSS." No. 395, in which 191 Coats of Arms are given, each shield being followed by the name of its owner and blazon) gives this coat as follows:—

"No. 17. Tudur ap Grono; Whence Owain Tudur, who married Queen Catherine, widow of Henry V; whence the Queens Majesty and others. G. a chevron between three (esquires) close helmets, ar."

Two angels hold a pillow under the knight's head, which is defended by a bascinet, with a camail of chain mail attached, leaving the face exposed, but covering his neck and shoulders. Over his armour is a close-fitting jupon which extends below his hips, every scallop of which bears a crescent. He wears an ornamented hip-belt from which depended at one time his sword. Suspended from a chain of long narrow links passing round his waist is a smaller chain held in place by the belt, attached to which, and resting on his right hip, was a misericord. This is now missing.

His feet, encased in sollerets, rest against a lion. The armour and accoutrements are very similar to that of an effigy on a table tomb in St. Patrick's Church, Nuthall, Notts, supposed to represent Sir Robert Cokefield (1360).

The lady repose on his right and her head is supported in like manner. She wears a necklet of a double row of pearls and her cloak is linked across the breast by a chain attached to a large circular ornament within a square, on either side. This same decoration, often repeated but on a smaller scale, depends from the neck, down the front of the dress to the centre of her plain girdle from which it hangs to a little above the knee. Her gown fits close to the waist and the skirt hangs in folds to her feet which originally rested upon two young hounds.

Like the effigies at Beaumaris the hands of both were placed together in an attitude of prayer, the knight's, however, are now missing.

The sides are divided into eleven compartments of canopied niches without figures, and panelled compartments with shields, but the coats of arms which they once bore have been completely obliterated. The ends are divided out in the same fashion.

The tomb is 7 ft. 9 in. long, 5 ft. wide, 3 ft. $2\frac{1}{2}$ in. deep (including 5 in. for the plinth), and the figures are $6\frac{1}{2}$ ft.

Many fantastical statements have been made as to the identity of the individuals whose images lie upon the top, but those effigies are almost universally acknowledged to be, from the careful particularities of face, figure and attire, authentic portraits of eminent members of the Tudor family previous to its elevation to the English throne. George Borrow, in his "Wild Wales,"¹ tells us that while in the neighbourhood in 1854 he questioned several natives about it, who with one accord assured him that the figures were not only of a certainty

¹ Everyman's Lib. ed. (1906), 212.

those of Owen Tudor himself and the “great queen” Catherine, but that they were both actually buried there!

This monument is unique, in that it appears to be the only Tudor tomb extant previous to the accession of Henry VII. Nicholas describes it, in his “County Families of Wales,” as “one of the noblest tombs in the land.”

THE LLANDEGAI TOMB.

Of the monument in this church Pennant writes in general terms similar to his description of that at Penmynydd, but his account is amplified by Fenton, who says:—

“On the south side of the Altar are two Effigies, male and female, in Alabaster, highly finished, raised on an Altar tomb, whose sides are decorated with figures of monks with wings, that is, Monks made Angels, holding escutcheons on their breasts, which once seemed to have been painted with Coats of Arms, but now totally effaced. The head-dress of the female is very elegant and simple, and the whole executed in a masterly style. It is generally believed that this monument as well as two others of similar age and character . . . were at the dissolⁿ of the monasteries brought from the Priory at Llanfaes, and each consigned to the Parish Church of the family it was known to have belonged to. There are some who have doubted this, but there have been passages cited out of the bards of those days in confirmation of the more general opinion that I think is decisive of the matter. Besides it is well known that there was a small chapel at the mouth of the Ogwen, where the corpses of those who died at Penrhyn were known to have lain till the tide served to waft them over to the other shore to be interred at Llanfaes, and that perhaps the chapel was built for the purpose. They say the monument is that of a Sir William Griffith and his lady who I believe was a Stanley.”¹

On Friday, August 13, 1813, he also writes:—

“On the other side the Altar raised on a Tomb, whose sides and ends are ornamented with little wrought compartments,

¹ “Tours in Wales,” 208.

each Compartment containing the figure of an Angel holding an Escutcheon without any bearing. On the tomb are two Effigies, a Warrior and a Lady, in Alabaster, shockingly disfigured now by being mutilated and scratched by schoolboys, for I found there was a School kept there, and had perhaps been kept there for ages. The male figure seems to have a Collar of some Order about his neck, and by it hangs some animal seemingly."¹

Like the other memorials this, at the last restoration of the church, was removed from the chancel and it now occupies a most undignified position in the southwest corner of the building, behind the west door when open. On the occasion of my first visit to the church last year I had to remove from the top of this exquisite example of mediæval art some dirty rags and pieces of broken boards which had been thrown thereon—the tomb evidently serving the purpose of a lumber-shelf. It was also in a very unclean condition when we again visited the church to photograph the monument, which has been cut down by about six inches in width so as to accommodate it to the inconspicuous space it now fills.

This lady lies also on the knight's right, with her head resting on a pillow which was formerly supported by angels, but these have been broken off. She is garbed in a tight-fitting, narrow-waisted dress, and her head-dress is of apparently late Plantagenet period. She wears round her neck a beautiful jewelled necklace with pendant. The hands and wrists have been hacked away and the figure dreadfully mutilated.

The general design of the knight's armour, with its narrow waist and shoulder, elbow and knee pieces, all point to fifteenth-century work. Chain-mail protects his neck and shoulders, and his head rests upon a tilting helmet which appears to have been shaped like the head of a large bird, but the top portion of it has been destroyed. He is wearing a collar composed of various flowers chained together, with pendant, which cannot

¹ "Tours in Wales," 242.



Fig. 16.—The tomb of Sir William Griffith, at Llandegai.

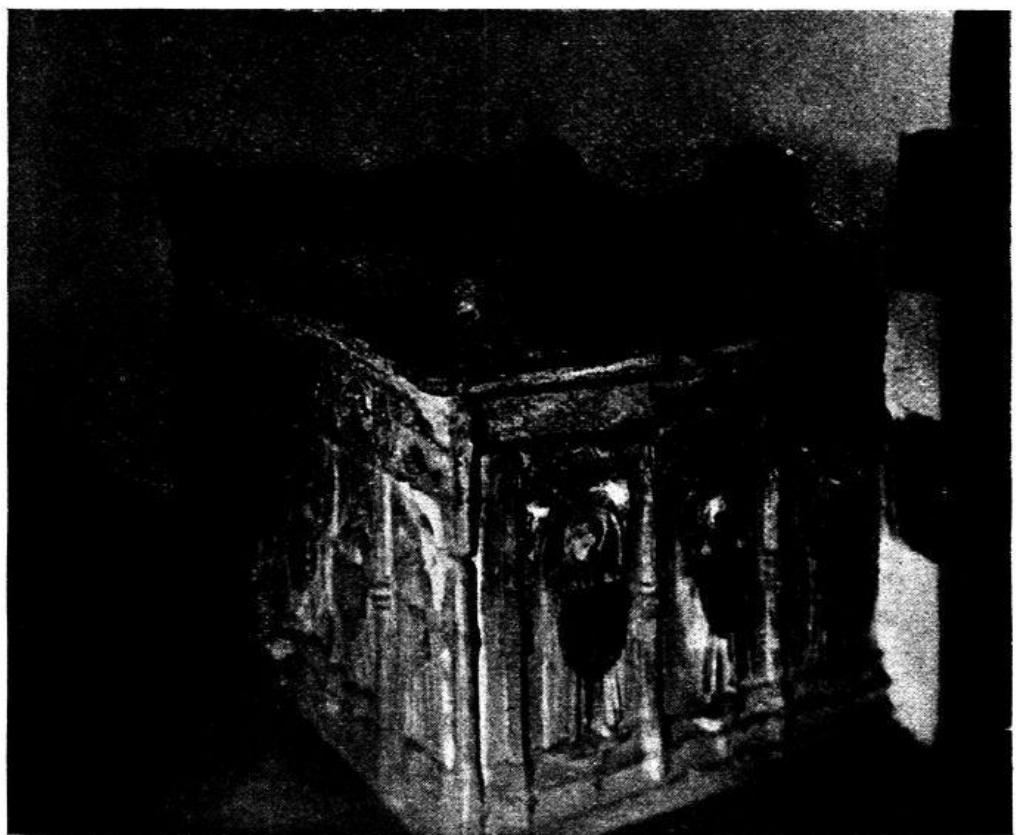


Fig. 17.—The tomb of Sir William Griffith, at Llandegai.

now be distinguished, attached. On his left shoulder is a large pauldron, bearing a floriated cross in relief, and his feet rest against a lion. The hands are broken off, and his sword and dagger are both missing.

The side of the tomb is divided into six canopied compartments, each being occupied by a winged figure with bare feet, attired in a flowing alb with a collar like the hood of a monk, and carrying a shield. There are three compartments on the end occupied also in the same manner.

The dimensions of the monument are : Length, 5 ft. 11 in. ; width, 3 ft. 6 in. (has been about 6 in. wider) ; depth, 3 ft. ; height of figures, 5 ft. 10 in.

In connection with one or other of these altar tombs the suggestion has occasionally been made that they are of continental origin. This has arisen in consequence of the ignorance of the enquirer as to the abundance of alabaster found in the red marl of the upper keuper beds in Derbyshire, Staffordshire and Nottinghamshire. Local schools of tomb makers rapidly sprung up near the quarries. The Chellaston carvers introduced the angel weepers holding shields with both hands, while the Nottingham alabaster men were carving saints which were generally placed in housings under tabernacles, as at Beaumaris ; and they both became famous not only for their tombs, but also for the panelled reredoses and images of saints, which were distributed throughout England and the continent.¹

At the outset of this enquiry two questions presented themselves for solution—(1) Who removed these monuments from the Friary Church, and when ? and (2) Who are the persons represented by effigy thereon ?

Indisputable documentary evidence as to the removal of the monuments from Llanfaes does not exist, and the reason for this is quite easily understood.

¹ Crossley's "English Church Monuments," 131, and *passim*.

Anglesey in 1538 was but a far-away, little known part of the Kingdom, and while the dispersal of the tombs by a member of the family most concerned and in official possession was doubtless a fact of common local knowledge, it would have been quite another matter, notwithstanding their worthlessness in the eyes of the despoilers,¹ if, at such a period of violence, outrage and destruction, the authorities in London had become aware of it.

In deciding the first question, we have already seen that the official supervision of the iniquitous acts perpetrated at Llanfaes on August 19, 1538, was placed in the hands of Mr. Thomas Bulkeley, who shortly afterwards became possessed of the whole of the site, and there can be little doubt but that to this gentleman we owe the preservation of these beautiful memorials.

Some historians have written of him in unkindly terms, but this act, at any rate, may be imputed unto him for righteousness. He died on October 1, 1553, and was buried on the north side of the chancel in the church at Beaumaris. The whereabouts of his gravestone (of which Fenton outlined a rough sketch) is not now known.

It is with some trepidation that I approach the second question. Much abler historians than I have hesitated to express any definite opinion. But serious and earnest investigation has driven me to certain conclusions, and these I place before you.

As we pursue our enquiries, two points come prominently before us. First, that the monuments were sent to the localities to which the persons represented in effigy belonged; and second, that they all appear to have been closely related to each other.

¹ Dom. Gasquet again tells us that while "jewels and plate, lead and bells, kitchen utensils and bedding were plundered, tombs and monuments were broken, scattered, thrown out, and given away."

The monument in the church at Penmynydd has been attributed by most historians to the Tudor family of that place, but beyond that few have ventured. A little local history will probably here prove illuminating.

Grono Fychan ap Tudor inherited the lands of his illustrious father, Sir Tudor Fychan ap Grono, who died in 1367.¹

This Sir Tudor, who in the fourteenth century had his court at Treyr Castell, a short distance from the Friary, was one of the great landowners in Anglesey who held his estates *in capite* of the Crown. King Edward having heard that he had of his own volition assumed the title of Sir Tudor, the King called him to account. Sir Tudor replied that by the laws of the Round Table he claimed that right, possessing the three required qualities—(1) he was a gentleman ; (2) he had an ample fortune ; and (3) he was ready to fight any man who had the hardiness to dispute it. The King, struck with the dignity of his deportment, confirmed the title he had assumed.²

Edward III placed the entire government of Wales into the hands of his son Edward the Black Prince, who appointed Grono Fychan ap Tudor for life High Forester of Snowdon, a region which comprised the whole of the island of Anglesey and County of Carnarvon. Grono was in great favour with the Prince and was present with him in his military operations on the continent. His salary was 7*d.* per day—£10 13*s.* per annum.

On March 18, 1382, we find recorded the

“ Appointment, for life, of Gronov ap Tuder, King’s esquire, to the custody of the King’s castle of Beaumareys, receiving £40 yearly therefor from the chamberlain of North Wales, in the same manner as David Cradok, Knight, on condition that at his own expense he find a chaplain to celebrate divine service in the King’s chapel within the castle, a sub-constable, a porter, and a watchman to abide therein continually.”³

¹ “ Nat. Dict. Biog.,” Vol. LVII, 290.

² “ Camb. Trav. Guide,” col. 62.

³ “ Cal. Pat. Rolls,” (R. II, 1381–85), 100.

On March 23, however, only five days after receiving this appointment, he was accidentally drowned.

Grono's only son, Tudor, being left a minor, his lands were taken possession of by the escheator of Richard II pending the decision as to whether they ought to belong to the King or whether they should be delivered to Grono's wife Mefanwy. The record tells us that Grono died "on the Sabbath day next before the feast of the Annunciation of Blessed Virgin Mary, in the fifth year of the now King"; and that Grono had held the lands of Penmynydd *in capite* of the King by reason of service of going with the King in his wars within the marches of Wales at his own cost, and beyond. The estates seem to have reverted to Tudor, the son, about the year 1400.

Fenton reminds us that "there have been passages cited out of the Bards of those days" confirming the events of their time. One of these, a certain Gruffudd ap Meredydd ap David, composed an impressive lament upon the death of "Grono Fychan who was drowned." A portion of it runs as follows:—

" Many of the people will be astounded
In England, that the sleep of his eyes
Has come upon the leader of bright thousands.
Dire offence, double lament, heavy
Senseless loss the black pool caused
By covering the dread lion."

" The grief of Menai was placed in a marble tomb,
Sad indeed was it to put in oak and earth
A pillar of the coast; the ardent pursuer of France;
The powerful friend; chief of the court of Penmynydd.
The choir of the Barefooted Friars covered him."¹

These lines written by a contemporary, in conjunction with what we know of his career, justify the assumption that the monument now in the patronal chapel is the

¹ "Penmynydd and the Tudors," by Mr. J. Williams, *Arch. Camb.*, XV (1869), 290.

table tomb which once stood in the church of Llanfaes Friary as the memorial of Grono Fychan ap Tudor and his wife Myfanwy.

The church of Llandegai was erected about the year 1380 by Gwilym ap Griffith ap Gwilym, of Penrhyn, entirely at his own expense. He was heir of Penrhyn and married Morfydd, the only daughter of Grono Fychan ap Tudor and Myfanwy his wife, of Penmynydd. When Grono met his death by drowning in 1382 William Griffith was farmer of Nantmawr and Kenmeys Manor in Anglesey ; and he was also ringild of Dyndethwy and Talabolion, farming the crown rights of the island ; and in 1391 was seneschal of Menai hundred. He and his wife resided at Penmynydd, while his father occupied Penrhyn. During the time the Penmynydd lands were in the hands of the King's officers, they appear to have contrived to continue in possession right up to the coming of age of Morfydd's only brother Tudor.

Sir William was appointed Sheriff of Anglesey in 1396. He succeeded his father at Penrhyn, and subsequently married, as his second wife, Janet, daughter of Sir William Stanley, of Hooton, Cheshire, and widow of Judge Robert Paris, chamberlain of North Wales. He rebuilt the house during the reign of Henry VI, and the Stanley arms (those of his wife) empaled with his own were to be seen in the hall windows till the year 1764.¹

He died in the year 1440, and of him a Bard named Rhys Goch of Eryri (who died about the year 1450 at an advanced age, and was buried at Beddgelert) spoke :—

“ Great was the lamentation when he was laid in the chancel under marble in God's Court at Llanfaes in Mona. Fair is the Court of God in Mona. Llanfaes, celebrated for the benefit it confers on the land, where morality and good manners are at their full growth. Rejoiced to see (the Valiant will easily

¹ Pennant's “ Tours in Wales ” (1810), III, 90.

credit me) William with y^e sharp spear. Before the sons (they will feel remorse) of the dragon, of the shining rook, of the scaly skin, a cross couple, the Emblem of grace gave a grave to the aged Lion of the hosts of Gwynedd."

The same poet has a poem to the same person whom he styles William Fychan, which was the usual epithet, like Junior, for a son in the lifetime of his father.¹

This composition, the testimony of one living at the same period, furnishes ground for the belief that the effigies on this tomb are those of Sir William ap Griffith ap Gwilym, the founder of the sacred edifice in which his monument occupies such an unworthy position, and his wife Janet.

In considering the case of the Beaumaris tomb, we have the testimony of Holme and Dingley that in their day the shields had painted upon them the armorial bearings of the families to which the persons belonged, and of those with which they were connected. Unfortunately these pictures show only a side and end, and of these the drawing of the coats is not sharply evident; but that which they have both named and finished in detail on a larger scale displays the arms of the Bulkeleys² although opposite to his, Dingley has written another name. This name is, of course, a mistake.

It is essential that I now proceed to clear up the statements made by Mr. Hughes, in the paper previously referred to. His assertions are so astonishingly misleading that they demand notice. He writes:—

"In his (Holme's) description of this monument he says that at the feet of the female figure were the arms of Alice Beaconsal, daughter of Sir William Beaconsal, and wife of Rowland Bulkeley."

¹ Fenton's "Tours in Wales," 317.

² "No. 16 (is) Bwkley: whence Sir Richard Bwkley of Beaumaris in Anglesey, Kt., and others of the name in Wales and elsewhere. S. a chevron between three bulls heads (caboozed and horned) ar."—"Hengwrt MSS.," No. 395.

Holme does not say anything of the kind. What he does say is “ 2 scutcheons at feet of man and woman : his Bulkleys and her(s) *Argent*, a chevron and demy chevron, *sable*, bet. . . . (missing).”

Again Mr. Hughes writes :—

“ The bad fitting of many portions of this interesting monument—especially at the foot—and the contradiction offered to the present arrangement of the various parts by Holme’s sketch, suggest, or rather prove, that it was very carelessly put together when it was removed to the vestry.”

This sentence really means nothing—the incomplete and sketchy nature of the drawing makes it utterly valueless for any purpose of comparison.

“ Among Holme’s notes is a sketch of the east window of the church.”

This implies a completed sketch of the window. There is no complete sketch, but only of various portions of it.

“ Out of her mouth (the ‘ hooded female ’) there issues a scroll.”

Mr. Hughes has, I think, entirely misapprehended this figure. The greater portion of his “ hooded female ” has been recovered and placed in the centre of the new window on the south side of the chancel. The figure represents the Blessed Virgin, and the scroll shown on Holme’s sketch was never intended to be seen as issuing out of her mouth as if she were represented as using the words “ *Sancta Maria, ora pro nobis,*” but it was placed encircling her head as an injunction to the beholder to recite that prayer to the Virgin.

“ Underneath the sketch (of the ‘ hooded female ’) he (Holme) shows a number of people in a sort of pew.”

The “ sort of pew ” is not “ underneath the sketch,” but is depicted alongside it.

The foregoing inaccuracies, and the inscription, of which the words "armigeri et Alicie" and "hanc cancellam" remained in 1621, seem to be Mr. Hughes's justification for his statement that

"There can, therefore, be little, if any doubt, that the alabaster monument is in memory of Rowland Bulkeley . . . and of Alice . . . his wife; and that they were the builders of the original chancel."

Mr. Hughes appears to have seen the little pamphlet on "Hen Blas," written by John Williams, Solicitor, and published at Holyhead in 1869. Mr. Williams states on page 5: "Rowland married Alice Beckonsoll and there is *reason to think* (my italics) that he built the chancel at Beaumaris Church, and that he is the person represented on the tomb now in the vestry there."

No evidence of the slightest description is adduced in support of these assumptions by either Mr. Williams or Mr. Hughes, and I have been quite unable to discover a word elsewhere in confirmation.

It is, however, probable that the words "hanc cancellam"—this chancel—may mean that Rowland and Alice were the builders of the chancel or were buried there—perhaps both.

Mr. Hughes evidently attached some importance to the wording of Rowland Bulkeley's will: "I bequeathe my bodye to be buryed in the Chappell of our Ladye within Bewmorris, in a tombe wherein my parents *and my Ancestours* (my italics) ben buryed and doe lye."¹

Quite likely, when the tomb was removed from Llanfaes Friary at its suppression, the bodies of those represented were transferred at the same time and re-interred beneath the tomb which had been re-erected in the middle of the chancel. The words "and my Ancestours" are quite superfluous and unintelligible, unless the

¹ This will is at Somerset House (Ref. P.C.C.8 Dyngeley) but for obvious reasons I have not verified the wording given by Mr. Hughes in the foregoing extract.

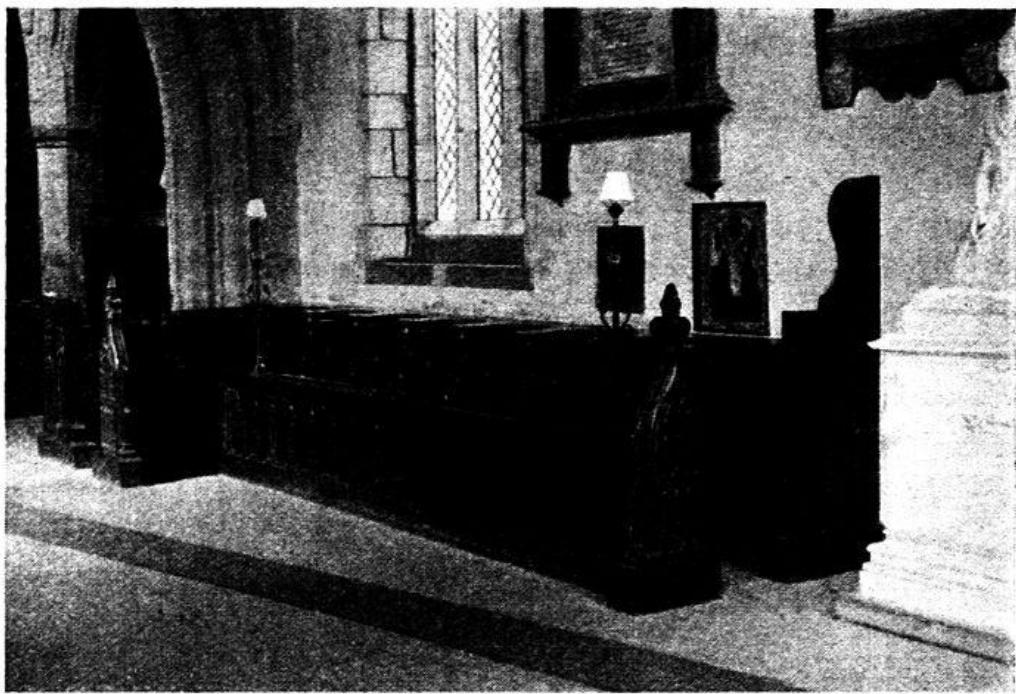


Fig. 18.—Choir stalls north side of chancel of Beaumaris Church.

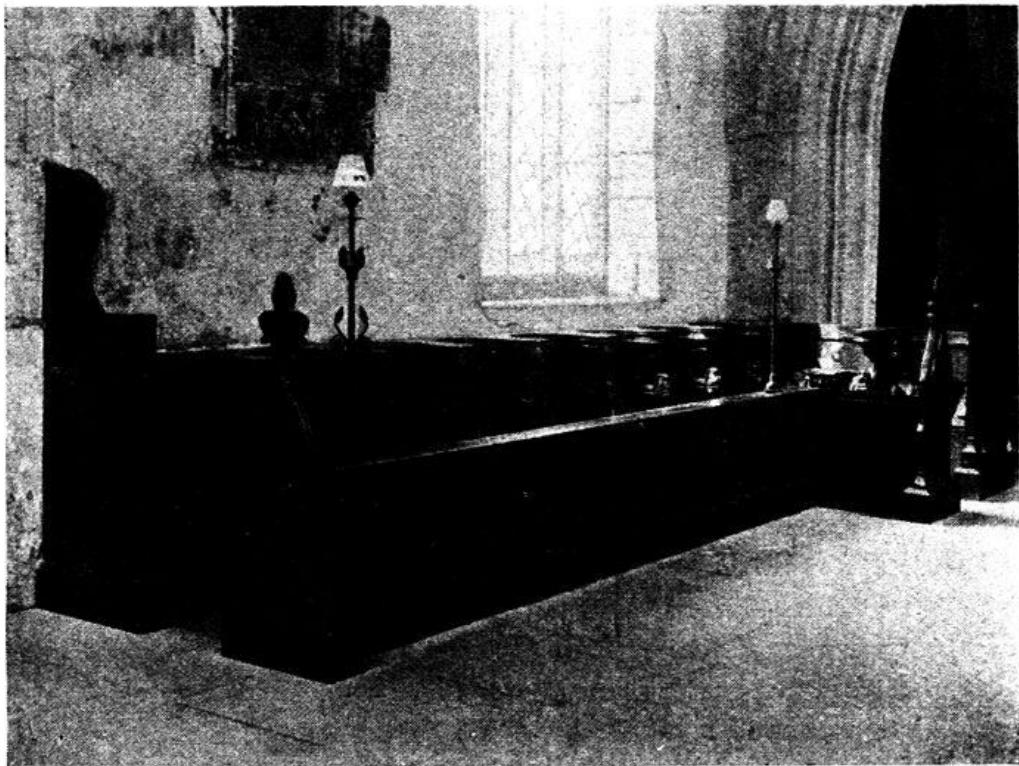


Fig. 19.—Choir stalls south side of chancel of Beaumaris Church.

remains of his grandparents and older kindred were brought from Cheshire and also re-interred at Beaumaris, of which there is not the smallest shred of evidence.

Mr. Hughes also declares that "there is not a scrap of evidence to support" the tradition that this monument came from Llanfaes. But he acknowledges the strong possibility of it by admitting that the chancel stalls "were evidently brought there after the suppression . . . probably from Llanfaes!"

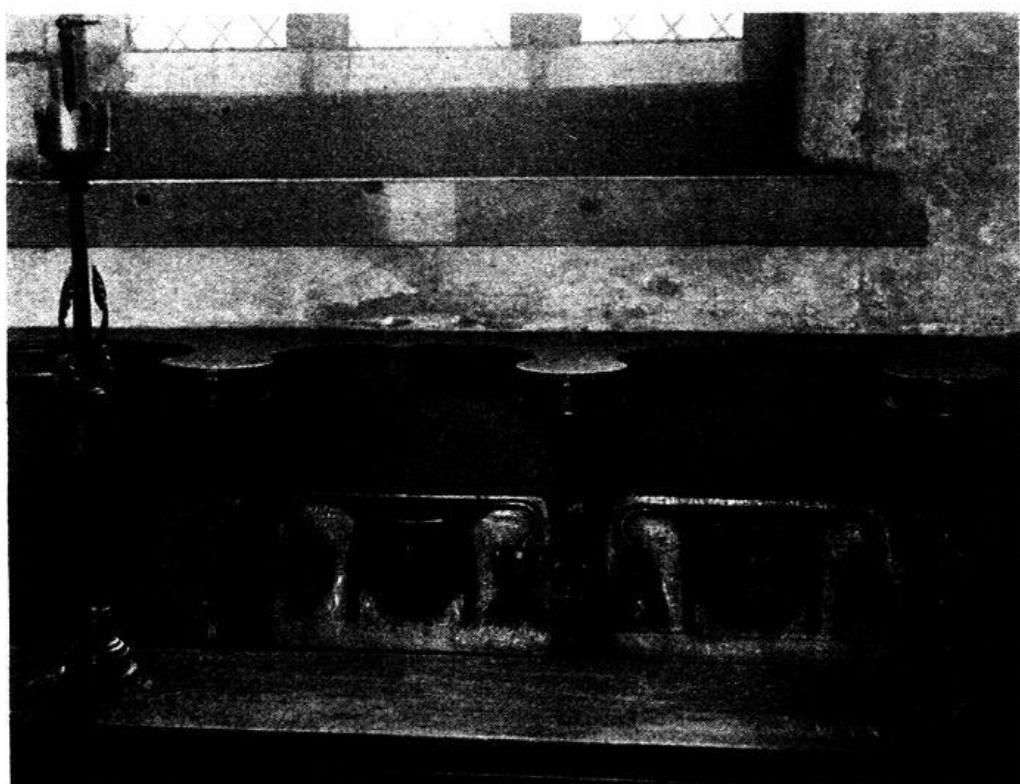


Fig. 20.—Miserere seats (choir stalls), Beaumaris Church.

The drawings of 1621 and 1684 unfortunately do not afford us much assistance towards identifying the effigies on the monument. The coats shown by Holme appear to belong to the families of—1, Bulkeley; 2, Cheadle; 3, Vernon; 4, Beconsall; 5, Griffith; 6, Ashton; 7, Erneys; 8, Grosvenor; 9, Pateshall; 10, not known; 11, Stoke; 12, Halsall; 13, Massey; 14, nothing; while on the glass he places the crests of Spurrowells, Stanley, Lathom and Warren.

He puts the Bulkeley shield at the feet of the knight. Dingley shows it vertically below the man's left shoulder. Holme also has the crest which he says was at the woman's feet (Ashton ?) below her right knee, and the Beconsall shield vertically below her right elbow. Dingley, on the other hand, gives what is meant, I think, for the Beconsall coat below the lady's feet, but as he draws six shields on the side while there was never room for more than five, this would throw this crest from the foot to the south side of the tomb and vertically below the woman's right ankle.

The questions occur to me here—were the 14 shields all painted with arms immediately on completion of the monument? or, were some left blank with the intention of their being filled in on the deaths of subsequent members of the family? It would appear as if the latter were the case, seeing that Holme reports that the fourteenth shield was empty.

As we appear to become hopelessly confused by a study of the drawings, is it possible to derive any inspiration from the tomb itself?

One of the most significant pieces of evidence, which, singularly enough, no previous writer appears to have noticed, consists of the inscription cut into the lady's dress, of which I beg your careful and most particular examination. The third Sir Richard Bulkeley, who died in 1621, aged 88 years,¹ was over four years of age when his great-grandfather Rowland was buried. If the monument had only then been first erected to his great-grandfather in the chancel he would be of an age sufficient to recollect something of the circumstance. It certainly was for generations the greatest and most impressive object there (even so late as 1684 it was "the chiefest object," "richly painted and gilded"); and if this inscription is what it appears to be, a cutting made in 1560 by the person so named

¹ Pennant's "Tours in Wales" (1810), III, p. 435.

—and I most assuredly think it is—we must assume that, when twenty-seven years old, he deliberately desecrated the tomb of his ancestor in this shameful way. Such an assumption to my mind is unthinkable. If the tomb had been for a long period of time neglected, and the effigies upon it unidentified, his action was, of course, quite another matter.

I must press this evidence home. There are on the tomb many similar instances.

For example: one vandal, evidently of the opinion that if it was safe for Richard Bulkeley to deface the monument it was equally safe for him, has cut the date “1566” on the lady’s neck; another, of apparently a superior stamp, has taken great trouble in carving on her left cheek the statement that “My vertu was my Beauty 1572,” applying the words, I should say, to the unknown lady there represented in effigy. “Gronow 1590,” “John Kelsall 1595,” “John King 1597,” and many others, here surely testify that this tomb was not only NOT that of Rowland Bulkeley (who had only died twenty-three years before the earliest date cut upon the monument—1560), but also that most certainly, as Pennant 200 years afterwards stated, “the memory and names of the persons represented (to them were) lost.”

The outstanding features in the design are the collar of SS. on the knight’s neck, and the saintly images around the sides of the tomb, including their titular saints, St. William and St. Helena, which appear immediately below the heads of the knight and his lady. We are agreed that the family represented is that of the Bulkeleys. Who of that house identified himself with the cause of Lancaster during the Wars of the Roses; and who seemed to be, by certain acts of his life, of a markedly religious disposition?

These characteristics point to William de Bulkeley and Ellen his wife, and I feel fully justified in asserting that they are the persons represented upon the monument.

William de Bulkeley was born at Cheadle in Cheshire, in 1418, and was the first of the Cheshire Bulkeleys to hold a prominent official position in Anglesey. In 1440 he was appointed constable of Beaumaris Castle, and on August 16, 1448, a grant for life was made

"to the King's esquire William Bulkeley, that he be King's sergeant-at-arms in the Isle of Anglesey and elsewhere in North Wales, taking 12*d* a day by the hands of the rhingilds, farmers, officers, occupiers or other ministers of the commote of Talabolion, co. Anglesey."¹

In 1461, he and his son William delivered the custody of the Castle to Robert de Bolde²; from 1475 to 1478 he was deputy to Anthony, Earl Rivers; and on April 23, in the former year, he was commissioned "to take ships and other vessels," and to find "masters and mariners for the same in the ports of Chester, Conway and Bewmarres," and "bowyers and flechers, and other workmen for the artillery," for an expedition "which the King has ordered to go to Ireland for the resistance of his enemies."³

On August 9, 1478, he was appointed (with others) "to take muster at any suitable place near Conwey of 300 men at arms and archers whom the King has ordered to Ireland . . . for the resistance of his enemies there, and to certify them to the King and council"⁴; and in 1488-9 he is described as "William de Bulkeley senior, deputy of Sir William Stanley, Knight, constable of the Castles of Carnarvon and Beaumaris."

He married Ellen Griffith of Penrhyn (daughter of Sir William Griffith and Janet Stanley, widow of Judge Robert Paris, his second wife), and on December 3, 1461, they were granted a license for an oratory within

¹ "Cal. Pat. Rolls" (H. VI), v. 129.

² "Hist. of Cheshire," III, 627.

³ "Cal. Pat. Rolls" (E. IV), 524.

⁴ *Ibid* (18 E. IV), 121.

their mansion¹; that splendid example of an early Tudor house which he had erected, for generations known as "The Old Palace in Beaumaris."²

He was a supporter of the house of Lancaster; prevented Richard Duke of York from effecting a hostile landing at Beaumaris on his return from Ireland to join the Earl of Warwick against the King³; and died on June 24, 1489, in his 71st year.

It can thus be seen that the salvaging of these monuments from the wreckage of Llanfaes was no accidental happening—it was evidently the outcome of a carefully thought-out plan on the part of Mr. Thomas Bulkeley to rescue from violence and destruction these beautiful memorials of his ancestors.

My thanks are due and are hereby most gratefully tendered to my friends, Mr. John Mansell and Mr. Fred Jackson, for much valuable photographic and literary assistance; to Lady Hughes-Hunter, Plas Coch, for

¹ "Hist. of Cheshire," iii, 627.

² "The house alone extended back from Church Street 44 yards, and the Tudor portion of it measured from the stable yard to the north court 28 yards. The workmanship throughout was somewhat rough, but the general appearance of the place was so picturesque that its absence creates quite a painful blank in the little town. (It was demolished in January, 1869.) The older part of the structure was of stone below, of wattle and dab above, resting upon very strong and heavy oaken beams. The interior showed how much this ancient style of building obtained when it was made. The floor of wood was flagged with small thick slates, rough works suggestive of times when timber was easily procurable, and when no great art or skill was applied to house building in Beaumaris. The ground plan of the whole showed how the ancient and the modern portions were patched together, and the view represents the only domestic building of historical interest which that little 'English walled town in Wales' within living memory contained; a building which is now as completely a thing of the past as he who built it."—"Hen Blas: the Old Palace in Beaumaris" (John Williams, Solicitor; pub. by Enoch Jones, Holyhead, 1869).

³ "Heraldic Visitations of Wales" (Lewys Dwnn), 134; "Burke's Extinct Peerages," 85-6.

permission to examine the pedigrees and other MSS. in her possession ; to Sir Richard Williams-Bulkeley and his agent Mr. W. O. Griffith, and to the Rev. H. J. Morgan, Rector of Beaumaris, for the loan of MS. and permission to photograph ; to the Rev. T. Davies,

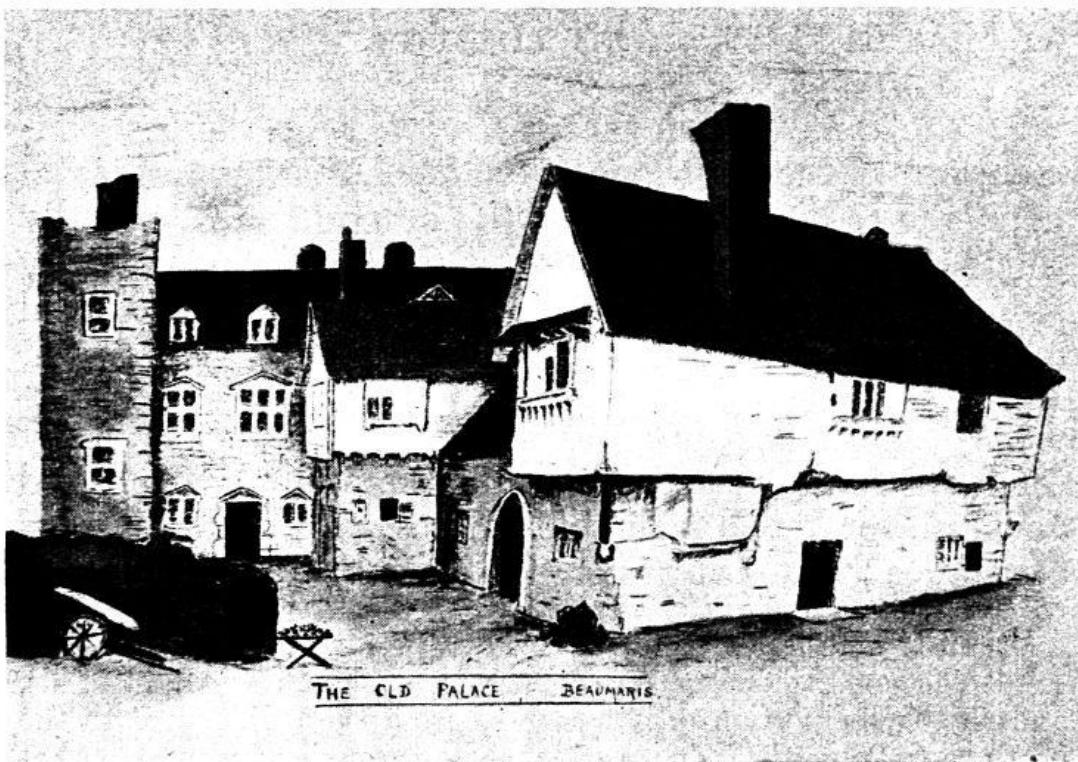


Fig. 21.—Hen Blas, Beaumaris, built by William Bulkeley.
(Negative kindly lent by Mr. Vaughan Bowen.)

Vicar of Penmynydd, and Mr. Vaughan Bowen, of the National and Provincial Bank of England, Beaumaris, for loan of negatives and interesting information furnished ; to Mr. and Mrs. J. H. Burton, of Fryars ; to Mr. Harold Hughes, of Bangor ; and to many other kind friends for help courteously rendered in various ways.